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The
CHRISTIAN CENTURY

Published Weekly

Roman Catholicism and Protestantism

By Charles Clayton Morrison

What Do We Want in Germany?

By Dorothy Thompson

Dr. Macintosh—Apply Again!

An Editorial

Has Civilization Collapsed?

An Editorial

15 Cents a Copy • May 8, 1946 • Five Dollars a Year

In This Issue

CHARLES CLAYTON MORRISON

is editor of The Christian Century. Dr. Morrison's series of articles on "Can Protestantism Win America?" next week moves into consideration of a constructive program for American Protestantism.

DOROTHY THOMPSON

is probably the most widely known woman journalist in the United States—perhaps in the world. Daughter of a Methodist minister, Miss Thompson went to Europe after World War I, where she became a correspondent, first in Vienna and later roaming the entire continent, for leading American newspapers and syndicates. At present she writes a column which is syndicated to more than a hundred daily papers, as well as a monthly editorial for the *Ladies Home Journal*.

HERMAN J. KREGEL

will act as correspondent in Japan for The Christian Century as long as his military duties keep him in that country. Chaplain at 1st Cavalry Division headquarters in Tokyo, with the rank of lieutenant colonel, he is a minister of the Reformed Church in America, and was pastor of a church near Wausau, Wis., before going into the service.

HERBERT L. MINARD

is the new China correspondent of The Christian Century. A former editor of youth publications for the Christian Board of Publication, and director of youth work for the Northern California convention of the Disciples of Christ, Mr. Minard has been working at mission headquarters in Shanghai for the past six months. He is now a member of the Disciple mission in Nanking.

Next Week!

Dr. Clarence T. Craig of Oberlin will continue the discussion begun by Dr. Piper and Dr. Enslin with an article on "Understanding the Bible."

The CHRISTIAN CENTURY

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May 8, 1946

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Calendar of Coming Events

May 5-12. National Family Week.
May 7-9. Community-Centered Church Convention, Columbus, Ohio.
May 8. Central Methodist Church, Detroit, Lecture Course; Herbert Lanks, speaker.
May 10-17. Presbyterian, U.S.A., women's organizations meeting, Grand Rapids, Mich.
May 12. Chicago Sunday Evening Club; James Gordon Gilkey, speaker.
May 12-14. Southern Baptist Woman's Missionary Union Convention, Miami, Fla.
May 14-17. Northwestern District Convention, American Lutheran Church, Fairfield, Wash.
May 15-20. Southern Baptist Convention, Miami, Fla.
May 19. Chicago Sunday Evening Club; Harold Cooke Phillips, speaker.
May 19-25. Church Conference of Social Work, Buffalo.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 23. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
May 23. Presbyterian Church, U.S.A., General Assembly, Atlantic City, N. J.
May 23. Reformed Church in America, Buck Hill Falls, Pa.
May 26. Rural Life Sunday.
May 29. United Presbyterian General Assembly, Tarkio, Mo.
June 3-8. Methodist Student Leadership Training Conferences, Lake Junaluska, N. C.; Norman, Okla.
June 6-Sept. 6. Seminar on Church Work in Industrial Communities, Detroit.
June 7-9. Congress of Racial Equality Convention, Cleveland.
June 10-15. Methodist Student Leadership Training Conference, Leesburg, Ind.
June 10-19. Methodist Youth Caravan Training Centers, Lake Junaluska, N. C.; Abilene, Tex.
June 11-16. Lutheran Augustana Synod Annual Convention, Duluth, Minn.
June 11-18. Norwegian Lutheran Church of America Convention, Minneapolis.
June 12-14. Finnish Suomi Lutheran Convention, Hancock, Mich.
June 12-16. Lutheran Free Church Convention, Fargo, N. D.
June 12-16. Church of the Brethren Annual Conference, Wenatchee, Wash.
June 15-20. Association of Northern Baptist Educational Institutions, Greenlake, Wis.
June 17-20. Northern Baptist Convention University Pastors' Conference; National Council Baptist Youth Fellowship, Greenlake, Wis.
June 17-Aug. 9. Augustana College Summer School of Swedish, Rock Island, Ill.
June 18-24. New Jerusalem Church (Swedenborgian) Annual General Convention, Kitchener, Ont.
June 20-28. Northern Baptist Convention National Youth Conference, Greenlake, Wis.
June 24-July 5. Summer Institute for Social Progress, Wellesley, Mass.
June 27-Aug. 1. Winona Lake School of Theology, Winona Lake, Ind.
June 29-July 2. Northern Baptist Convention Women's House Party, Greenlake, Wis.
June 29-July 6. Westminster Fellowship National Council, Dubuque, Iowa.
June 29-July 13. Northern Baptist Convention Leadership Training School, Greenlake, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIII CHICAGO, MAY 8, 1946 NUMBER 19

EDITORIAL

ANOTHER FORETASTE of the coming struggle in Europe between Russia and the Roman Catholic Church was given the world last week when the Vatican radio broadcast a bitter and sensational attack on conditions in the Russian occupation zone in Germany.

Vatican Charges Russia Despoils East Germany

The attack described the economic despoliation of eastern Germany, the outrages suffered by women and girls and the conditions in concentration camps in which, it was charged, fifty Germans a week are dying from malnutrition and ill treatment. Declaring that the press is muzzled, the Vatican station insisted that "only the church has the power to raise its voice before the world." Whatever the course of this growing conflict between the Roman Church and the Soviet Union, it will certainly create an issue for Protestantism which cannot long be dodged. Protestants do not want to become involved in any of the political battles between the Vatican and the Kremlin which are being caused by the disestablishment of the papal church in Soviet-dominated parts of eastern Europe. On the other hand, the truth of the charges now broadcast from the Vatican has long been known among Protestant pastors who have left the Russian zone, and Protestantism has an inescapable humanitarian responsibility to the people of that most Protestant of all regions of Europe. It is going to take cool, wise leadership if Protestantism is to discharge this humanitarian responsibility and not at the same time be maneuvered into support of the papal effort to restore the privileged position of the Roman Catholic Church.

Draft Extension Still Under Debate

ALTHOUGH May 15, when the present draft law expires, is not far off, the Senate has still to act, as this is written, on a bill to extend that law. It is believed likely that such a bill can be rushed through committee and given a favorable vote by the Senate in not much more than 48 hours, and that it will provide for the straight extension of the draft asked by the army without many, or perhaps any, of the restrictive measures in the bill passed by the House. Then the real struggle will come in the conference committee of the two branches of Congress. Whether public opinion can register on the conferees is problematical. Meanwhile, however, two developments have come to light which should certainly be taken into account before Congress takes final action. A careful analysis of the confusing figures submitted by the war department and top-ranking generals regarding the army of 1,070,000 which it is claimed will be required by July 1, 1947, shows that, according to the army's own figures, there should be 772,748 volunteers then in service. These, plus the volunteer officers, Philippine Scouts, WAC's and men drafted before May 15 and still in service, would supply an army of 1,199,889—or 129,899 more than the army itself says it must have! The other important fact is the charge, made by the Catholic weekly *America,* that in his testimony before the Senate military affairs committee General Eisenhower said: "I don't care if we don't draft one man a month; I want the draft extended a year." If authentic, such a statement reveals that what the army is really after is not a force to guarantee national security, or to discharge our obligations to the U.N., but keeping the principle of conscription a part of the peacetime policy of the United States. That is just what millions of Americans have suspected and feared.

Feeding Problem Grows More Menacing

THE PASSING of another week has shown no improvement in the world's food problem, although government officials dealing with that problem have done a great deal of rushing about making impassioned speeches. Secretary Anderson of the agriculture department and Director La Guardia of UNRRA have gone to Minnesota and the Dakotas to plead with farmers to sell their wheat. Mr. La Guardia and Secretary Wallace have ironed out their differences so that the emergency food collection directed by the latter can start on May 12. A subcommittee of the Senate has approved legislation to amend the trading-with-the-enemy act so that food and clothing par-

cels can be mailed directly to Germany, Japan and other Axis states. The acting secretary of state, Dean Acheson, has come out in favor of government requisitioning of needed wheat and flour. But on the other hand, it is announced that the United States fell still further behind during the first half of April on its promised shipments of grain abroad. It is now more than 400,000 tons short of its commitment of 6,000,000 tons for the first six months of this year. Both mine operators and miners gave Mr. La Guardia's plea for 500,000 tons of coal a month for famine areas an impatient brush-off. Mr. Hoover found the situation in India one of such dimensions and desperate urgency that such food as might be obtained from near-by Australia, Burma, Irak, Java and Siam would be unable to prevent mass starvation. A row in the Far Eastern commission, designed to make General MacArthur again revise downward his requisitions of food for Japan, seemed likely to leave millions in that country with almost no food during the next two months. The chief of the UNRRA mission in Austria announced that unless food now on the high seas is diverted there, Austrians will be down to a diet of 230 calories per day by May 25. Everywhere else in Europe the food level is reported to be dropping steadily. In only a few countries is it still above 1,000 calories a day for the non-farming population. One of history's most terrible human tragedies is steadily developing.

'Ability to Pay' Returns To the Spotlight

REPARATIONS probably did more to wreck the peace after the First World War than any other single factor. Will reparations play the same part in wrecking the elusive peace which the post-World War II world is seeking? The question came irresistibly to the front during the first days of the current meeting of foreign ministers in Paris. The foreign ministers of the Big Four have gathered in a desperate effort to work out some agreements on which peace treaties with Germany, Italy and the other European members of the Axis can be written. At the very start of the Paris meeting, however, Russia demanded that any treaty with Italy should impose a payment of $300,000,000 in reparations. It was claimed that another secret agreement made by President Roosevelt at the Yalta conference had guaranteed Russia that amount. Mr. Byrnes therefore found himself at Paris under the necessity of agreeing to the Russian demand "in principle." But with Italy barely being kept alive by American relief gifts, the proposal that most of this help be siphoned off to make a $300,000,000 reparations payment to Russia was too much for the American secretary of state. Mr. Byrnes therefore insisted that "reparations must be fixed according to Italy's capacity to pay." So the world's peacemaking seems to be right back where it was in the twenties and early thirties. To those who remember the bitterness and division then created between nations by the reparations issue, which could not, as it proved, be assuaged by the Dawes or Young plans, this early return to a struggle over "ability to pay" is likely to be disheartening. Yet there may be a slight ground for encouragement in the fact that the victor nations have arrived at enunciation of this principle so early in their dealings with the defeated. For any impartial effort to set reparations at an "ability to pay" level which will not involve either vast, irredeemable American loans or the wrecking of Europe's whole economic machinery will presently show that the very conception of reparations, in the midst of the destruction spread by modern war, is an illusion.

Will Recommend Admission of 100,000 Jews to Palestine

ALTHOUGH the report of the Anglo-American Palestine commission has not been published, it is understood that it recommends the immediate opening of that country to 100,000 Jewish immigrants. The most surprising, and in many ways encouraging, fact about this recommendation is that it is unanimous; the six British members of the commission stand with their American colleagues in favoring this repudiation of the British white paper of 1939. The report is said to contain proposals to safeguard the rights and interests of the Arabs, but until the text is made public it cannot be known how satisfactory these are likely to be in Arab eyes. But the commission believes that 100,000 Jewish displaced persons can be transported to Palestine quickly and without upsetting the present political, economic and social situation in that land. If this can be done it should be done, for doing it will save the lives of the most exposed Jews in Europe. As far as a long-range policy for Palestine is concerned, it is rumored that the only recommendation the commission makes is that the country be placed under a United Nations trusteeship. If that should prove true, we trust that the new world body will decide against turning the trusteeship over to any one nation, but will try the experiment of a multilateral administration in which small nations without imperial interests—such as Switzerland, Sweden or Brazil—join with the stronger powers to provide a transitional rule until independence is granted. Almost every other possible form of tutelage has been considered or tried, and without much success. Now why not try this?

Roxas First President of Philippine Republic

RETURNS from the Philippine election are not yet complete, but it seems certain that Manuel A. Roxas has won by a wide margin. Supporters of President Osmena, his opponent, claim that frauds were committed in some districts, but there is little reason to think that the outcome does not represent the will of the Philippine people. Interpretations in the American press suggest that Roxas represented a more liberal, or even radical, wing of the Nacionalista party—Quezon's old party—and that the election therefore points to a more drastic policy toward American land and business holdings in the islands. This may be true to a minor degree. But in the very personal politics of the islands, the fact is that Roxas is much more a man after the hearts of the people than the reserved and half-Chinese Osmena. One of the most interesting facts about the election is that the voters paid so little attention to the collaboration of Roxas with the Japanese. Despite

all explanations, it could not be denied that Roxas had been a member of the Japanese puppet cabinet, and that he at least played ball with the Japanese to the extent of staying out of jail and in their good graces. Most of the Osmena campaign was based on that reminder—and it did not suffice to keep Roxas from being the first president of the republic that is to be born next July 4. If you are looking for an explanation, it seems to be that people on the ground are likely to judge collaboration and collaborationists differently from those who view the circumstances from a distance of thousands of miles and in complete personal security.

Iceland Refuses to Grant U.S.A. Permanent Bases

THE BACKSTAGE MANEUVERING which has been under way to secure for the United States permanent military bases on the sea routes to northern Russia burst into the open last week with a bang. To the intense annoyance of Washington, Prime Minister Olafur Thors of Iceland revealed that the United States some months ago asked for long-term leases on three bases in that country. Only a day later, in a broadcast to the Icelandic people, the prime minister promised that the United States wouldn't get them. Washington claims that the matter would never have come into the open if it had not been for Russian pressure, and hints that Russia has taken a mean way of getting revenge for American indignation over Soviet pressure on Iran. But that this public refusal by the Icelandic premier leaves the American government in an uncomfortable position, anyone can see. Since our army and navy heads insist that these bases in the north Atlantic are essential to "national security," what's to be done now? Will we take them by strong-arm methods? Or will we simply hold the bases we now occupy, and ask the Icelanders what they are going to do about it? Or will we put the sort of backstage pressure on little Iceland that will make the premier change his mind? Meanwhile, *Human Events* reports from Washington that Russia is countering our "Operation Musk-ox" in the Arctic by sending a "weather expedition" into the "northwestern part of the Atlantic" under "Engineer Rear Admiral Professor Zubov" to make a study of the Iceland-Greenland-Labrador area. Something of the sort surely should have been expected.

Cooperation Provides Food for Europe

CONFUSION still hampers the effort to get food to Europe. Much of this should be cleared up when the emergency feeding campaign headed by Secretary Wallace gets under way. But at present the simplest and quickest way for individuals or groups to send food to Czechoslovakia, Finland, France, Italy, the Netherlands, Norway and Poland is through "CARE"—Cooperative for American Remittances to Europe, the cooperative authorized by the United States government and formed by 23 American relief agencies. These include the leading Protestant, Catholic and Jewish organizations, the A. F. of L. and the C.I.O., the Cooperative League of the U.S.A., and the principal agencies organized for relief in specific European countries. To send food through CARE, application blanks should be obtained from local banks or from the offices of the central organization at 50 Broad Street, New York 4, N. Y. The sender may designate on the application blank the individuals or organizations to whom the food is to be sent, or in case it is not to go to a specific address it may be marked for "general charitable contribution." For the $15 sent in with each application, a package containing 28.9 pounds of carefully selected and balanced foods, with an average content of more than 40,000 calories, will immediately be sent—generally by air—to the address specified in the countries listed. Church members desiring to make financial contributions to relief should continue to send them either to the Church Committee on Overseas Relief and Reconstruction at 297 Fourth Avenue, New York 10, or to the Church Committee for Relief in Asia at 105 East 22nd Street, New York 10. And as a service to any who still may be in doubt as to how to make financial contributions to church relief efforts, The Christian Century will continue to receive and forward gifts to the proper quarters.

Has Civilization Collapsed?

WARNING that another world war will mean the end of civilization has become one of the standbys of the public speaker. Politicians seldom discuss international relations without pointing to this threat. Ministers ring the changes on it in their pulpit utterances. The magazines and newspapers are filled with written warnings couched in the same terms. Since Hiroshima the existence of the atom bomb has given new point to the peril. It is safe to say that by now the overwhelming majority of the literate public has been convinced, at least in theory, that civilization cannot survive another general war.

As the aftermath of the Second World War develops, however, one begins to wonder whether such warnings as to the effect of another war may not be too late. May the question men should be asking themselves be not, Will civilization collapse? but, Has it collapsed already? Is the general chaos in which we now find ourselves something more than the transitory confusion that normally follows great conflicts? Is it actually the disintegration of Western, or European, civilization—the end of a historical epoch as definite and catastrophic as was the downfall of the Roman world order? Are our hopes of recovery bound to be blasted by a progressive political, economic and moral collapse that nothing can halt?

For years before 1914 there were prophecies that a major war, employing the weapons and methods of modern technology, would destroy Western civilization. Then, in the years between 1919 and 1939, the prophecies multiplied that *another* world war would wind things up for the order that came to maturity with the Renaissance and Reformation. Does the fact that men are now talking about the awful fate that will follow still another war mean that those earlier prophecies were mistaken? May

it not be, rather, that both of them were fulfilled? May not European civilization have started to collapse in 1914, and continued to do so without check since then, so that now the process of disintegration is so far advanced that nothing can stop it?

If one seeks a political answer to this question, the result may not appear conclusive, but the facts already available are certainly sobering. It is hard to see in Europe's political picture today anything but a growing fragmentation. The only stable political elements in that entire unhappy continent are the British Isles and the Soviet Union, Scandinavia and Switzerland (both at Russia's pleasure), and possibly Holland and Belgium. As for the rest, there is not a government in Europe that can confidently proceed on the assumption that it will be in existence a year from now. And those vital political areas in Europe's heart—Germany, Austria, the Rhineland, the Danube—seem fated to years of military occupation as the only alternative to anarchy which the ruling elements among the Powers can now envisage. Is political Europe on the road to recovery? Is it not, rather, crumbling into a chaos which will persist until an entirely new order takes over?

If the approach is economic, the outlook is even worse. Mr. Hoover's statement that half the population of Europe must be fed by charity if mass starvation is to be avoided has passed unchallenged. Both UNRRA and the church relief agencies unite in predicting that the food situation next winter will be as bad as it has been this year, if not worse. But even this breakdown in the fundamental requirement of feeding, bad as it is in terms of human suffering and degradation, is hardly as bad as the idiocy which now passes for economic policy. The effort to reduce a truncated and divided Germany to an agricultural society makes no sense. It means that either 20 or 30 million Germans will have to be killed off immediately, or the rest of the world will have to go on feeding Germany indefinitely. It also means that the rest of the world will have to go on feeding most of the rest of Europe indefinitely. It can be argued, to be sure, that Europe has made no economic sense for decades. But never before has that continent been abandoned to the dissolution of a deliberately contrived economic disaster.

Yet such indications of the collapse of Western civilization are superficial in the sense that they lie on the surface of contemporary events. The whole world is aware of these facts. They should be raising the specter of spreading chaos in all minds. Perhaps they are. There is, however, another approach in which examination of what is happening must go much deeper, and from which, we fear, the thoughtful mind will emerge with far more reason to dread the future. This is the examination which the church mind, in particular, should be making. Morally considered, has Western civilization collapsed? Not is it in danger of collapse, but has moral collapse already taken place? A civilization without a controlling morality is a contradiction in terms.

Again, the answers may not appear conclusive. But certainly some recent developments should arouse the gravest misgivings in thoughtful minds as to what has already happened to the moral foundations of Western life.

Consider, for example, the moral implications of the ruthless obliteration bombing perpetrated by both sides during the recent war. The commission of Christian theologians, headed by Professor Calhoun of Yale, which reported to the recent session of the Federal Council of Churches, could not keep silent on this. Its members found themselves forced to agree that "the policy of obliteration bombing as actually practiced in World War II, culminating in the use of atomic bombs against Japan, is not defensible on Christian premises," and that "what has been done is wrong." But could what was done have been done had not the moral basis of Western civilization—which is to say, the belief in a moral law and in the Christian virtues—given way?

Or consider some of the things that are happening now. Millions are starving, and the heads of government —our own included—are making frantic appeals for succor. But how often do they admit that this starvation could be seen approaching months ago, as this paper then declared? Or how often do they admit that a great part of this starvation, which now is getting out of bounds, was deliberately contrived as a method of political punishment and manipulation? The same resort to starvation as a policy which brought down on Russia the condemnation of the rest of the world in the early thirties, has now become a familiar weapon of high politics to which all the nations that participated in the Potsdam conference were ready to resort. If Hitler, with his massacre of the Jews, represented a revolt against civilization, what must be the condition of the moral underpinnings of a civilization in which mass starvation is employed by the very nations who proclaim themselves the defenders of that civilization?

Or finally, consider the moral disintegration which underlies the brutal treatment now being accorded to prisoners of war and to those piteous wretches, the displaced persons, who wander across the face of Europe. Over the years the Western nations had built up and codified rules for the treatment of war prisoners which, though strict and sometimes harsh, at least were designed to save the individual captive from outrage. Today the Geneva convention seems in almost complete abeyance. Russia has marched millions of prisoners off to years of forced labor inside the Soviet Union. France and Great Britain are both using the excuse of a continued technical state of war to hold great numbers of prisoners at forced labor. And the United States is sharing in this abomination by turning the prisoners in its keeping over to these allies. In reality, Western civilization, with such treatment of prisoners, is right back with the Romans and the Assyrians, who made their prisoners slaves. This return of slavery can mean only one thing—the collapse of our moral foundations.

And what shall be said of the displaced persons? Again, a policy first employed on a large scale by the ruthless Soviet dictator, and regarded with aversion by the rest of mankind, has now become a commonplace. There is hardly a nation in continental Europe but today contemplates, with the utmost placidity, the uprooting of whole communities, whole districts, thrusting their helpless inhabitants out without more than perfunctory concern as to whether they live or die. To be sure, a Potsdam

declaration holds out the pious hope that these forced expulsions will be carried through in a humane manner. But the evidence is overwhelming that they have everywhere been marked by the most horrible brutality. Who ever believed that it would be otherwise? Europe's roads are bordered with the corpses of these harried castoffs. Again, when a civilization can permit this sort of thing to befall great masses of its people, what must have happened to its moral foundations?

As we look on such facts as these we are convinced that to talk about the collapse of civilization after still another world war is to dodge the real question. The real question is, Has civilization collapsed already? Or is the process of collapse so far advanced already that the end cannot be escaped? Whatever the answer may be, the situation is one that confronts the Christian church with a responsibility far beyond anything it has faced since the breakup of the Roman empire. If there is a chance for civilization to recover, the burden upon the church in assuring its recovery is as tremendous as it is obvious. And if Western civilization is already in the throes of predestined collapse, the Christian church must conceive its task as that of making sure that the Christian faith does not go down with it. It is under a divine imperative to make sure that Christianity survives to lay the moral and spiritual foundations of a new order.

In either case, the burden upon Protestant Christianity is one of great heaviness and fatefulness. Do we see Protestantism courageously undertaking a task of this magnitude? Or is Protestantism so inextricably caught in its sectarian blindness and inertia that it cannot even envisage a task so stupendous? The time is short in which to make answer. But by God's grace it may be long enough for Protestantism to gather itself and its resources into a unity of life and effort which will match, as nearly as human effort can, this tragically fateful moment in the world's history.

Dr. Macintosh–Apply Again!

AT LONG LAST the Supreme Court has invoked its judicial power to dispel a shadow which has darkened the American claim to freedom of conscience for almost twenty years. In a decision rendered on April 22—the last publicly participated in by the late Chief Justice Stone, who dissented—the court ordered that citizenship be granted to James Louis Girouard, a Canadian-born applicant who had refused to bear arms. As a member of the Seventh Day Adventist Church, Mr. Girouard had declared his willingness to serve in a non-combatant capacity in time of war, as more than 10,000 members of that church actually served, most of them in the medical corps, during the recent conflict. The Supreme Court held that there is nothing in the oath to "support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic," which requires the bearing of arms.

By its decision, reached by a 5-to-3 division, the Supreme Court asserts that it has set aside the decisions rendered in the Schwimmer, Macintosh and Bland cases in 1929 and 1931 under which a readiness to bear arms was made a requirement for naturalization. The verdict of the court, written by Justice Douglas, returns again and again to those cases, and insists that the historic dissents then written by Justice Holmes and Chief Justice Hughes represented the true tradition of American law and governmental philosophy. Those who have fought for freedom of conscience in this country might well commit to memory the words in which Justice Douglas sought to wipe out the unhappy record of former decisions:

> The struggle for religious liberty has through the centuries been an effort to accommodate the demands of the state to the conscience of the individual. The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the state. Throughout the ages men have suffered death rather than subordinate their allegiance to God to the authority of the state. Freedom of religion guaranteed by the First Amendment is the product of that struggle. As we recently stated in United States v. Ballard, 322 U.S. 78, 86, "Freedom of thought, which includes freedom of religious belief, is basic in a society of free men. Board of Education v. Barnette, 319 U.S. 624."
>
> The test oath is abhorrent to our tradition. Over the years Congress has meticulously respected that tradition and even in time of war has sought to accommodate the military requirements to the religious scruples of the individual. We do not believe that Congress intended to reverse that policy when it came to draft the naturalization oath. Such an abrupt and radical departure from our traditions should not be implied. See Schneiderman v. United States, 320 U.S. 118, 132. Cogent evidence would be necessary to convince us that Congress took that course. We conclude that the Schwimmer, Macintosh and Bland cases do not state the correct rule of law.

The ground on which the majority of the court (Justices Douglas, Rutledge, Burton, Murphy and Black) reached the conclusion that the oath to be taken in acquiring citizenship does not require a promise to bear arms is worth careful study. Bearing arms, argued the court, "is not the only way in which our institutions may be supported and defended, even in times of great peril." In fact, modern total war leaves everyone who continues to live in the community, whether combatant or non-combatant, contributing to the defense of the state. In a single sweeping phrase, "The effort of war is indivisible," the court went far toward holding that the conscientious objector, unless he withdraws entirely from the community and goes to prison, cannot keep from contributing to the war effort. Since this is so, the argument continued, and since the same oath has never been construed to debar native-born members of pacifist churches from holding office, and since religious scruples against bearing arms have been recognized in the various draft laws, there is no sufficient ground to infer that Congress, in enacting the naturalization oath, meant "support and defend the Constitution" to mean "bear arms."

One of the most interesting aspects of the Girouard decision was the fact that Chief Justice Stone, who had been among the dissenters in the Macintosh and Bland cases, this time swung to the other side and joined with Justices Frankfurter and Reed in holding that a promise to bear arms should be required of all aliens seeking naturalization. Why? Simply because Congress, in the years since

1931, had pointedly refused to change the law in such a way as to let Dr. Macintosh and Miss Bland in, although several attempts to have it do so had been made. This, the chief justice held, indicated that Congress approved the principle laid down in the Schwimmer, Macintosh and Bland cases. And even though he had dissented when those cases were decided, he did not believe that the court had a right to set aside the intent of Congress.

The majority swept this argument aside in the closing paragraphs of its decision. It warned against arguments based upon silence or lack of action on the part of Congress. It noted that when Congress revised the naturalization law in 1940 it made "no affirmative recognition of the rule" of the three former cases. And it declared that the only affirmative action taken by Congress since 1931 came in 1942 when, for men in the army, "Congress specifically granted naturalization privileges to non-combatants who like petitioner were prevented from bearing arms by their religious scruples." "This," declared the court, "was affirmative recognition that one could be attached to the principles of our government and could support and defend it even though his religious convictions prevented him from bearing arms." And since this applied to conscientious objectors in the non-combatant branches of the army, it must apply to all conscientious objectors, because "we cannot believe that the oath was designed to exact something more from one person than from another."

The Girouard decision is being hailed with satisfaction in church circles and everywhere among men who are awake to the peril in which the individual conscience stands in a world of growing state totalitarianism. The Christian Century, which from the first sought to point out the danger to religious freedom in the Schwimmer, Macintosh and Bland decisions, naturally joins in this chorus of approbation. The decision certainly goes a long way toward getting our courts, and the government of the United States as a whole, out of the dismal business of attempting to make conscience subservient to the demands of the state. As such, it constitutes a legal landmark.

We wonder, however, whether this decision quite as fully disposes of all the issues raised by the verdicts of 1929 and 1931 as Justice Douglas asserts. The longer we study it the more we fear that, while it fully wipes out the Schwimmer and Bland decisions, it still fails to come to grips with the central issue in the Macintosh case. In that case, it must be remembered, Yale's distinguished theologian, Douglas Clyde Macintosh, did not refuse to bear arms. What Dr. Macintosh refused to do was to bear arms *in a war which his conscience could not approve as just.* It was the claim by a petitioner for citizenship of the right to render an individual judgment as to the merits of a particular war that was denied by the court, which held that any loyal citizen of the United States must assent "that unqualified submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God." In other words, conscience must agree that the voice of Congress is the voice of God!

Does this Girouard decision set aside that rule of law? Justice Douglas, and his brethren on our highest tribunal who constitute the majority in this case, apparently hold that it does, for they say that "the Macintosh case [does] not state the correct rule of law." But there is nothing in the actual text of the Girouard decision which deals with the vital issue raised by Dr. Macintosh. The right of individual conscience to pass on the judgment of Congress in voting a declaration of war seems untouched in the pronouncement written by Justice Douglas, and hence to remain in a sort of legal twilight zone.

There is only one way, we believe, to get this issue completely cleared. That is for Dr. Macintosh to apply again for citizenship, making precisely the same reservation that he made fifteen years ago. We trust that he will do so without delay. Now that a willingness to bear arms is no longer a requirement, we trust that he will immediately present himself before a naturalization commissioner and discover whether, under the new rule of law just announced by the Supreme Court, a citizen of the United States is left free in conscience to decide whether a war declared by Congress is or is not just, and therefore may or may not be supported. That issue is of too great consequence to be left in any doubt.

VERSE

My Country, Right!

MY COUNTRY, right!
True to the laws of God and man,
Loyal to justice, fair to life,
Spurning the bigot's spiteful ban,
Holding the world in love's wide span,
Foe of fraternal strife.

My Country, wrong?
God grant that love may spare that fate;
But, if she errs, God make us wise
Humbly her faults to contemplate;
Thus may our meekness make her great,
Worthy in Freedom's eyes!

THOMAS CURTIS CLARK.

Earth Lives in Man

EARTH ever waits—formless in subexistence—
For her creation in the mind of man:
The rose burns clear of darkness and of distance
Only when eyes reach their meridian.
Till the soul comes, the clouds are only vapor
Trailing no glory; Fujiyama's loom
Exists, but cannot be, till man the shaper
Wakes it with paper and a little plume.
The beasts of Eden without nomenclature?—
Brilliance-in-dream, anonymous and blurred!
Till mind looks backward, there's not even Nature—
Only this dubious beast, that drifting bird . . .
If mind can cease, it is not Man that dies:
It is the faded earth, the fallen skies.

E. MERRILL ROOT.

Can Protestantism Win America?
Sixth Article in Series

Roman Catholicism and Protestantism

By Charles Clayton Morrison

SIDE by side with Protestantism in facing America's culture stands Roman Catholicism. Each is a historical expression of Christianity, though wide divergences in doctrine, practice and institution, separate them into virtually two distinct religions. Both cherish the hope of winning America, each to its own faith.

Catholicism is proceeding on a bold and highly intelligent strategy. It is now developing and putting forward preachers who address the American public with winsome and persuasive arguments in exposition of Catholic doctrine and tradition. Their preaching is warmly evangelistic. It is directed to the saving of lost souls who wander in the aimless emptiness of secularism. This is a relatively new feature in American Catholicism. The church has not been noted in this country for its preachers. It has been content to produce priests and administrators. Its evangelistic program has been exceedingly cautious. But now it feels no need of caution.

An Evangelistic Romanism

During the past two decades the Roman Church has become consciously secure in its position in American society. It no longer fears that a program of open and overt evangelism might result in waking the sleeping dogs of intolerance. It has seen the A.P.A. and the Ku Klux Klan condemned and destroyed by enlightened Protestantism, backed by enlightened public opinion in general. It sees Protestantism becoming less and less militant, and wasting its energies in sectarian competition. And it sees the cultural drift away from Protestantism, and within Protestantism, into secularism. It is aware, as Protestantism is not aware, of the emptiness at the heart of American culture. From these considerations, Catholicism now derives confidence to abandon the caution which previously restricted its religious work to activities largely within its own fold. It now feels free to be itself, to strike out boldly with all its resources and win America to its faith.

The development of a few preachers who have the "feel" of American psychology, who can be trusted with a wide latitude to interpret Catholic doctrine and morals, is a conspicuous feature of its program. Not many preachers are needed, now that the radio is available. One voice can reach the whole American public.

How far this Catholic evangelism has penetrated into American society is not known. It is doubtful that many converts have been made as yet from Protestantism or from the periphery of Protestantism. The publicity given to the conversion of certain highly sophisticated persons should not be taken as a symptom of any large response. But neither should its significance be minimized. The procedure is just getting under way and, in the present state of American mentality, such a procedure, operating without a vigorous Protestant alternative, is bound to produce substantial results in the long run.

It is safe to say that those reared outside of the Roman Catholic tradition who accept the church's offer of salvation, do so without an adequate consideration of other aspects and features of Catholicism. Their yearning for peace and rest and absolution is all-absorbing. Distressed in spirit or conscience, they are naturally in no mood to examine the wider implications of their act in committing their souls to the authority of the Roman Church. Were these implications brought sharply to attention, they would certainly offer strong, if not effective, inhibitions.

Rome Has Other Aspects

For Catholicism is more than a way of salvation. Seen whole, it presents itself as a system of power—a kind of power which no human institution should presume to possess and exercise, a power which is radically incompatible with both Christianity and democracy, and which carries within itself the seeds of its own corruption. The Roman Church is a monarchical and feudal institution. Its power is embodied in and exercised by a self-enclosed professional class, the hierarchy. This ruling class is entirely removed from any form of responsibility to the lay community of the church. Over it the community has no control. On the contrary, it controls the community. It is the perfect embodiment of the principle of fascism. The hierarchy, with the pope at its head, is the counterpart (or should I say, the prototype?) of the fascist or nazist or communist "party" with the dictator at its head.

This church operates on a principle exactly opposite to that embodied in our democracy and in Protestantism. There are no elections, no referendums, no disciplinary measures, in which the lay community participates. Such functions, which are designed by democracy to curb power, to replenish and purify it by a constant flow of the living stream of consent, are unknown in Catholicism. The hierarchy is self-perpetuating, self-contained, autonomous and sacrosanct. Its decisions and deliverances flow from the top down, and claim the authority of Christ himself whose "vicegerent on earth" is its head.

A System of Irresponsible Power

Plainly, the unimpeded extension of the power of the Roman Church in American society will profoundly transform our culture and institutions. The methods by which this church operates to extend its power flow consistently from its nature as a system of irresponsible power. It maintains an amphibian existence as both a church and a state. Naturally, therefore, it detests the American doctrine of the complete separation of church and state, and the collateral doctrine of the political toleration of all religious faiths. In every country where its power is clearly dominant, it asserts its political as well as spiritual supremacy over the state and over the rights of minority religions. In American society it claims all the rights guaran-

teed by our government to minority faiths, rights inspired largely by Protestantism, but Catholic spokesmen in their franker moments admit that, if or when its present position in relation to Protestantism is reversed, it will operate here also in accordance with its own genius. That is to say, the democratic process will not continue.

But Catholicism has been operating here for a long time in ways that foreshadow its policy in the day of its ascendancy. For more than a century it has been a potent factor in the American political scene. Instinctively, it has searched out the sources of social and political power and capitalized on its access to them. It operates with a degree of solidarity unknown in Protestantism. Its integration with municipal political machines has spread to virtually every large city in the land. Its policy has been to infiltrate the faithful into public office and so gain, if not direct control, a privileged relation to political power. This relationship yields substantial benefits to the church in innumerable favors, direct and indirect, as well as in popular prestige.

Growing Political Power

Parallel with its exploitation of municipal politics the church entered the public school system of the middle sized and larger cities of the country by way of getting Catholic teachers placed in the schools and Catholic personnel in the school boards. In this it has been aided by its liaison with the dominant political machine. Its interest in the public schools presents an anomaly. The Catholic educational policy is hostile to the public schools which, rightly enough, it calls "godless." It withdraws its own children from them as fast as it can provide means for the maintenance of its own parochial schools. Why it should concern itself with the operation of these "godless" schools which it has no intention or hope of either supporting or reforming, is difficult to explain except on the basis of its instinctive urge for power, plus the patronage which this power provides for the placement of the faithful in school positions.

The political activity of Catholicism has, moreover, in recent years, become potent on higher levels than the local scene. The church has gained increasing recognition as a political bloc on the state and national levels. The earlier popular prejudice against voting for a Catholic candidate for public office has considerably subsided, though it still exists with respect to the presidency. The "religious issue" is rarely raised. Indeed, in many places the shoe is on the other foot—the issue is raised, albeit discreetly, by the Catholic-controlled machine which serves notice that only a Catholic can win.

With respect to many appointive offices, the hierarchy has established the assumption that an office made vacant by death or retirement of a Catholic incumbent must be filled with another Catholic or balanced by a Catholic appointment to an equivalent position. This assumption prevails especially in the judiciary system. It was illustrated recently at the highest level upon the death of Mr. Justice Butler, of the Supreme Court, when it was frankly assumed by the administration that, inasmuch as he had been a Catholic, his successor must, of course, be a Catholic. Such recognition of the legitimacy of a dynastic succession representative of religious or racial blocs in high appointive offices where character and competency alone should be determinative, establishes a vicious precedent in the democratic process.

Campaign for Public Money

The political activity of Catholicism on state and national levels has been persistent and indefatigable in its effort to secure public money for the support of parochial schools. The church hierarchy is determined that the burden of supporting its schools shall be shifted from the church to the public treasury. Its long-range policy is to demand that its proportionate share of school taxes shall be diverted to the church for the church to spend as it will. To this end, significant beginnings have been made. In some states the hierarchy has secured the enactment of legislation granting the right of Catholic children to be carried to parochial schools in buses provided by public funds to carry children to public schools. In certain states which provide free textbooks for public school pupils Catholic textbooks are being furnished by tax money for the pupils of Catholic schools. Similarly with respect to free lunches. This is the camel's nose in the tent. The constitutional principle which forbids legislation for the "establishment of religion" has been violated by these laws appropriating public funds in support of a religious institution.

From such initial achievements, it is only a step or two to the appropriation of public funds in aid of needy Catholic pupils in Catholic schools, for salaries of teachers in such schools, and even for the construction of parochial school buildings. The bill introduced in Congress for the appropriation of several hundred million dollars of federal money to supplement education in the less affluent states has been held up chiefly by the vigorous Catholic lobby which demands that the proposed federal grant shall apply to private, including Catholic, schools as well as to public schools. Thus with buses and textbooks and free lunches as a beginning, a principle and a precedent have been established which logically lead to the "establishment of religion" by law. There can be no doubt that the hierarchy will press its advantage to the limit.

The Vatican Embassy

The most daring political activity of the hierarchy reached a dramatic achievement in 1939. After years of manipulation and pressure, it succeeded in gaining recognition of the Vatican by Mr. Roosevelt's appointment of a "personal ambassador" to the holy see. This was a clear violation of constitutional procedure in such matters and of the democratic principle embodied in the constitutional provision for the separation of church and state. The thin deception under which Mr. Roosevelt, characteristically, sought to disguise the real nature of his action, by coupling with it an invitation to the Protestant president of the Federal Council of Churches to come up and see him sometime, was nothing less than an insult to Protestantism.

After the death of Mr. Roosevelt, it was hoped that this illegal relationship would be quietly allowed to lapse. But the Vatican and the American hierarchy had other thoughts. President Truman, in a recent action, so casu-

ally taken that he deemed it unnecessary to offer an explanation, has reappointed Mr. Roosevelt's "personal" ambassador, this time as "the President's" ambassador.

The issue, thus aggravated, again confronts the American people. It involves the whole question of religious liberty, of the equality of all churches before the law, of the separation of church and state, of the denial of special privilege to any church, and of the constitutional provision requiring confirmation by the Senate of all ambassadorial appointments. It involves, too, in the long run, the question whether the Catholic hierarchy shall be thus given a special access to the supreme centers of power in the American government to manipulate them in the interest of winning America to the Catholic faith. The Christian Century recently published an extended editorial exposition of this subject which concluded with these words: "If American citizens of every faith do not make the welkin ring with their indignation, they will deserve to lose the religious liberty they are too supine to defend."

The Hierarchy and Public Opinion

The Roman hierarchy has come to a position in American society where it can now exercise its power decisively upon the agencies of mass entertainment, information and opinion. In dealing with the press, the radio and the moving picture, it has in view a single purpose, namely, to create *respect* for the Catholic Church. The industries which operate these agencies have been made vividly aware that it is commercially prudent not to admit anything to their pages or pictures or broadcasts which touches Catholic sensibilities. The exercise of this power has thoroughly cowed these industries. So well established is the code of silence on news prejudicial to the Roman Church that, in the rare case in which it is broken, the hierarchy boldly calls down reprisals upon the violator. This was illustrated when a San Francisco newspaper, two years ago, reported the arrest and fine of a priest who, with a woman companion, pleaded guilty to drunken driving. The result of this breach was an organized boycott of the offending newspaper, led by the archbishop himself.

Obviously, the exercise of this power of news repression pays positive dividends also. Made conscious of the organized power of the hierarchy with respect to the code of silence, the press and the movies naturally cater to it in other ways. Catholic interests and activities are given disproportionate, if not preferential, consideration. Any reader of the secular press, especially in the larger cities, can sense the fact that Catholic activities and events are treated with greater respect than Protestant activities and events. This not alone in the amount of space and in typographical display, but in the orientation of the news story or editorial itself.

The hierarchy has succeeded in creating a psychology of respect, not to say awe, in the offices of American journalism, which is in sharp contrast with their casual attitude toward Protestant affairs. In this mood the press naturally tends to exaggerate the intrinsic significance and the actual news value of Catholic affairs. It accepts as its own the appraisal which is put upon an event by the official publicity bureau of the church. In dealing with Protestant affairs, the reporter makes his own appraisal, which is usually perfunctory and often pathetically ignorant.

The recent orgy of synthetic publicity in connection with the elevation of certain American prelates to the cardinalate illustrates this positive dividend which the psychology of awe at the hierarchy's power has created in our secular journalism. This event justly deserved radio, newspaper and film attention. But the exaggerated, detailed and long drawn out publicity was so transparently inflated that the source inspiring it and the motive in reacting to the inspiration could not be concealed.

Synthetic Publicity

It is not necessary to assume that the hierarchy applied pressure to secure this exaggerated recognition. Its success in applying the negative pressure to establish the code of silence has created a state of mind which automatically appraises such an event out of proportion to its real significance. The effect upon the public mind is as if such publicity said straight out: "This is the real thing; this is the significant expression of the nation's religion; this is the genuine church."

There is little profit in reproaching these agencies for their partiality. The fact is more pertinent than any plea or argument that can be brought against it. And the fact is that the Catholic hierarchy has convinced the organs which influence and reflect the public mind that Catholic affairs have greater public significance than Protestant affairs. This journalistic judgment may, after all, be true. If so, Protestant eyes should be opened wide to its implications. Instead of centering their criticism exclusively on the press, the radio and the films for their servile relation with the hierarchy, Protestants would do well to recognize in this subserviency a yardstick by which to measure the magnitude which Catholic power has become in American society—and, correspondingly, the decline of the public significance of Protestantism. It is a waste of energy merely to grouch about the situation. Wiser would it be for Protestant thinking to turn inward and to subject Protestantism itself to a searching examination to discover why its former pre-eminent position in public respect is being superseded by Catholicism.

Approach to Labor

The growth of Catholic power is manifested in its intelligent approach to two large populational blocs—organized labor and the Negroes. In his series of articles, "Can Catholicism Win America?" Harold E. Fey brought forward much valuable information on Catholic activity in both these groups. The Catholic Church is far ahead of Protestantism in establishing working relations with labor organizations. It has created a labor organization of its own inside the unions, composed exclusively of Catholic members of the unions. It is called the Association of Catholic Trades Unionists—Actu, for short.

Membership in Actu is limited to devoted Catholics. The endorsement of a priest or of two members is necessary for admission. "The Actu does not permit non-Catholics to join, because its fundamental purpose is to spread the teachings of the Catholic Church," says an official publication of the organization. By this wise course the

church retains its hold upon its own members, gains respect among the mass of workers which Protestantism does not command, and at the same time maintains a missionary agency whose fruits in converts to the Catholic Church must be considerable.

Approach to Negroes

The duty of winning the Negro to the Catholic faith has been repeatedly pressed by the Vatican upon the American hierarchy. The latter was cautious in responding in a large official manner until it had sufficiently consolidated the church's position in white America to be able to risk the racial prejudice which a large influx of color into the church might arouse. This hesitation is now a thing of the past. Certain influential sections of the Catholic press advocate an aggressive policy. Missionary and educational operations are already well developed by religious orders. The Catholic Negro membership is now about 300,000. Negro priests are being trained and already some have been ordained. Championship of certain political interests of Negroes has won favor for the church among them. The church has plans well formed which it believes will present to the Negro "an intelligent religion of the kind he will not find in his roaring, ranting Protestant meetinghouses."

A singularly effective device for gaining adherents to Catholicism is represented by its policy in relation to mixed marriages. It is strange that the implications of this policy have not been more carefully examined. Mixed marriages are rightly deplored by the Catholic Church, as they are also by Protestantism. But Catholicism has an extraordinarily shrewd way of turning them to its own account in return for the blessing of the church. It demands that the non-Catholic partner shall sign a pledge promising not to try to change the Catholic partner's religion and to rear any children born of such a marriage in the faith of the Roman Catholic Church.

Contrary to Democracy

This is one of the many points at which the church's exercise of its authoritarian principle is violative of the democratic process. True, it violates no statutory law, so far as I know. But there is much more to democracy than is expressed in law. Democracy is a penetrating principle, extending into the most intimate relations of life. In the home, this principle requires that no barriers be raised between husband and wife and no legalistic restraints imposed beyond those which they mutually undertake in their marriage vows. Here the most unrestrained interaction in the realm of ideals and on the deep level of religious faith is essential to the fulfillment of the spiritual concept of marriage. Obviously, the Catholic procedure inhibits this spiritual freedom. It exploits love itself in its most susceptible moment for the advantage of the church, and subjects the non-Catholic partner to an indignity to which he or she would certainly never submit in any other situation.

In addition to the automatic gaining of the new generation as adherents of the church, the effects of this authoritarian policy in mixed marriages is a clear advantage to the church financially. In thousands of cases, large fortunes formerly in non-Catholic hands have, through this process, fallen automatically into the orbit of the Catholic Church. Every sizable community knows of local instances where this has occurred. A single outstanding instance is that of the Henry Ford fortune. I do not charge that this result enters into the motivation of the practice, but an institution as worldly-wise as the Roman Church would hardly overlook the fact that the financial by-product which it yields is large in present reality and enormous in future possibilities.

What Is Roman Catholicism?

Roman Catholicism can be understood only when it is seen whole. Those who listen to the radio preacher hear the better part of Catholicism—the essential Christian gospel which cannot be altogether hid by the elements in its transmission which falsify it. Similarly, the periodic utterances of the pope frequently express the Christian faith in noble words. But Roman Catholicism is something more than these utterances of preacher or pope convey.

Roman Catholicism is a self-enclosed system of power, resting upon the broad base of the submission of its people, whose submission it is able to exploit for the gaining of yet more power in the political and cultural life of the secular community. Its power is exercised through a sacrosanct ruling class marvelously knitted together in a descending scale of power from the papacy down, the pope himself receiving his power from Jesus Christ whose vicegerent on earth he claims to be. From the sublime sanctions with which its power is clothed there is derived, not only the right, but a sense of obligation, to seek yet more power on the assumption that it thereby brings more honor to Christ.

These same sanctions inevitably blind the church to the moral implications of its methods in gaining and administering its power. In countries where Catholicism has the right of way, its methods lead to the political phenomenon known as clericalism. "Clericalism," says John A. Mackay, "is the pursuit of political power by a religious hierarchy, carried on by secular methods and for purposes of social domination." It is an attempt on the part of an ecclesiastical system to use the state as an instrument of its will. Clericalism is becoming more and more manifest in America despite the counterbalancing presence of Protestantism and the as yet unshaken tradition of democracy.

This is Roman Catholicism seen whole. Its triumph in America would radically transform our culture and change the character of our democratic institutions.

Next week our theme will be "The Protestant Task."

The Dawn of Faith

HOPE fled from earth, vanquished by human sin,
When from the cross Christ heard those cries of scorn;
Faith, with her angels, straightway entered in
When from the tomb he walked, that April morn.

THOMAS CURTIS CLARK.

What Do We Want in Germany?

By Dorothy Thompson

ACCUSATIONS are made that in no zones of Germany is there a proper purge of nazis. But what is not called in question is our concept of denazification, or whether what we are doing is denazification at all or merely punishment of registered party members. It would seem obvious that the two are not the same. Only if we consider nazism as some sort of ineradicable human trait, inherent as it were in the chromosomes, could we get rid of nazism by getting rid of everyone who ever was a nazi party member. It is hard to see how removing all such from all economic life would solve the problem even on this assumption; an unemployed nazi can be as dangerous as one employed. The nazi party recruited its original para-military forces largely from the unemployed.

Our approach to the problem nevertheless does imply that nazism is some sort of biological characteristic, like the color of one's hair or the shape of one's nose. The implication of denazification as a purge of individuals is "once a nazi always a nazi," and once an anti-nazi always an anti-nazi, so that if certain persons—some eight million of them—can be removed from public life and even private employment, Germany will be "cured," and in fact transformed into a democratic society.

The Sources of Nazism

But this is palpably nonsense. At some point in social and political experience and psychological reaction to it, persons who had been communists, social democrats, organized workers and conservative bourgeois citizens *became* nazis. They were not born that way. The movement could grow only by proselyting from other groups with other ideas and codes. The nazi growth was, like all political and psychological mass phenomena, the result of agitation playing upon an existing and unsatisfactory social order, and changing it.

Probably the most important fact about the leaders of the movement was that they were outcasts—displaced persons—from the existing society. These were, at first, demobilized officers, whom a lost war, disarmament and a predominantly civilian and pacifist regime left economically and socially stranded. Most of them were young, with little experience outside the army. Their education had been interrupted by the war. The good positions at home had been filled by others while they were at the front. They were subjected to humiliations—war-weary mobs had torn off their epaulets and the badges which only a few days before had been marks of honor. The psychological reaction to this drop from honorable status to outcast was to create the freebooter, the outcast soldier of an outcast army. The psychological motivation was a mixture of patriotism and revenge.

Postwar economic developments subsequently brought new recruits to the ranks of the socially displaced. The inflation proletarianized the middle classes without changing the middle class conviction of superiority. It also created a new upper class of speculators and profiteers. The reaction of many of these middle class people who had considered themselves the backbone of the nation therefore was also a mixture of patriotism and revenge—revenge against workers, whose economic position was in some ways more secure than theirs; revenge against speculators, who had economically supplanted thrifty burghers.

A Triumph of the Dispossessed

The failure of the democratic republic to solve the employment crisis added to the ranks of the outcasts a large new group: youth. These, restless, eager, intolerant of idleness, and frustrated in their manhood—unable, for instance, to marry because they could not support a family—bitterly sought the answer to the question: Why can we not be *used?* The answer was variously given. Communist leaders said the fault was the capitalist system and the petty bourgeois parliamentary state. The nazi answer was that "Germany was a coolie of the pluto-democratic victors" (also used by communist agitators) and the victim of the "shameful dictate of Versailles."

The result was that German youth, in the late twenties and early thirties, divided into the two most radical parties, Communist and National Socialist, and often changed from one to the other. The strategy of the Communists, which in Germany as everywhere else had been to prevent any satisfactory consolidation until they could obtain complete power, added to the high tension. The either-or attitude thus engendered sent persons from all parties into the ranks of the extremists, and the convergence of the streams of frustration finally created the powerful nazi movement.

Yet at no time were the nazi ranks stable. There was always flux, in and out. In the early days of the regime, when immense spending on public works gave the German workers stable employment, industrial workers went over in considerable numbers to the nazis, convinced that nazism was a real social revolution. When, as a result of rearmament, German factories failed to produce for the "common man" the consumers' goods that were promised, and there was first apprehension of war, and later recognition of certain defeat, nazi support among this class fell off. The excesses committed and the perpetual surveillance of the Gestapo reconverted from nazism those middle class elements in whom the sense of tradition and moral and cultural value was strongest.

Why They Supported the War Effort

The war, however, created in Germany, as it creates in all national societies, a powerful in-group feeling. This in-group feeling was also fortified by growing apprehension, based on published Allied plans, that defeat would mean the end of the nation. All peoples will fight under even the most hated leaders, once they are in war, rather than lose their country. The instinct of all peoples is that it is better to suffer the worst afflictions from a domestic tyrant than to fall under the yoke of foreign powers. For

there is always the instinctive hope that the first condition may change with the evolution of history, whereas the other may end the history of the nation forever.

The Lesson of the Russian Example

Nazism therefore was on the whole not an individual trait but a social phenomenon. For the masses of all nations political life is not theoretical, and political opinion is only a series of reactions to the programs of various parties, based on experience in the great areas of "real" life—on whether one has a home, a job, satisfaction for the ego, and outlets for the personality. Opinion fluctuates as the result of private and social experience. The master politician is he who knows how to canalize mass responses or reactions. The master agitator goes farther; he knows how actually to create the conditions that will inevitably result in certain reactions. The Russian Bolsheviks, for instance, *wanted* Russian defeat in 1918. Defeat, disillusionment and chaos were necessary to seize power.

The Bolshevik leaders are still the keenest analysts of mass human reactions, and the only ones who, in Germany, show some knowledge of how to create and direct them. If they reduce the population to the lowest level, every extra gram of food comes as a benefaction from the conqueror. If they distribute, as they do, large amounts of responsibility to Germans, even under the strictest supervision, they therewith tie the leadership of their zone to themselves. And they introduce into their zone German Communist leaders, Russian-trained, who *have* a program that does offer something which the mind can cling to as a possibility—the creation of a Soviet Germany that can play a role, however minor, in the great power complex of the Soviet Union.

So far, the Western powers have failed utterly to grasp the most elemental facts about mass psychology.

Nazi Leader Types

There is, of course, a nazi personal and leadership type—the same type that becomes a leader in any radical overturn of established traditions and values. They are the outcast type, from the ranks of frustrated intellectuals or pseudo-intellectuals. All the nazi leaders were of this type, brilliantly described by Rebecca West in *Black Lamb and Gray Falcon* and by Conrad Heiden in *Der Führer.* Hitler was a half-educated auto-didact with an unquestionable talent for organization. Göbbels was a satanically brilliant mind in a hateful body. Göring, as the tests of Nuremberg show, has a high intelligence quotient. All of them were emotionally deranged—a factor we shall later consider. Hitler was a bundle of the strangest and most contradictory impulses, a sentimentalist and sadist; Göbbels was a satyr—no female was safe in his presence; Göring was a morphinist.

The pathologically cruel type has been portrayed for all time in Dostoevsky's *The Possessed.* It exists even in generally happy and stable societies, as the result of purely personal trauma. The neglected and unloved child becomes a social "problem"; so does the spoiled child, who never encounters opposition until adult life, which is not a doting mother, says a sharp No. When, however, a society is in a general state of frustration, for whatever reasons—prolonged economic crisis or defeat or the fall of whole classes from status—such persons increase immensely in numbers and come to leadership through the very fact that they are representative in highly exaggerated degree of a generally unsettled state of mind.

The problem of denazification for purposes of creating democracy is, therefore, to further conditions unfavorable to the development of this type of personality—the vengeful, aggrieved individual who is the nazi—and favorable to the creation of the well balanced personality. Only such a society can be, remain or become a free democracy.

The Morgenthau Plan

If Mr. Morgenthau's plan to make Germany a largely agricultural country of independent peasants could be realized, this would be an ideal atmosphere for mental denazification. The nazi type, like the communist, spawns among the declassed, the outcasts, and the lonely, uprooted masses of great metropolises. The possession of a secure bit of property, to maintain which requires both intelligence and hard manual work, has always created the most adjusted types of any society, and is the natural soil for the growth of the democracy of free men—as Jefferson knew.

Morgenthau's plan is utopian, however, because he has been badly advised about the land resources of Germany from the viewpoint of distribution and quality. A family can win a tolerable living from twelve acres of some land, but not from twelve acres of German land, except in relatively small areas. Nor can fifteen or twenty million additional people be herded into and resettled in a territory at the same time deprived of a quarter of its arable land—and precisely that part which was in large estates—and of its chemical industry, essential to intensified agriculture. The only way the Morgenthau plan could be made workable would be to reduce the population to between thirty and forty million, and that is exactly what present policies are likely to bring about.

The demographical decline will be by famine and epidemic, as the result of deportations from the east, and by other forms of biological warfare, such as retaining millions of German men in Russia for forced labor, where they will perish, or at least not reproduce; and encouragement to infanticide, pre-natal and post-natal, through hunger. But all this will have more than demographical results. It will leave an aberrational mental harvest to confound all "re-education" plans.

Degradation of Women

The prolonged absence of German prisoners of war and the presence of Allied soldiers in all zones is producing symptoms of nymphomania among young German women. The nazi regime, which sold sexual libertinage for civil liberties, overdeveloped the sexuality of German women. Now, loveless intercourse, whether out of sexual hunger or the hunger of the stomach, will further mar their personalities. Nothing is so brutalizing of women as the degradation of the erotic impulse.

The continuation of material destruction, in cold blood, after the war is over, will inevitably leave imprints on the mind. If willful destruction of productive property ap-

pears as a prerogative of democracy, Germany will breed some strange democrats. The Russians' removal of productive machinery is at least comprehensible. Their own machinery was destroyed by the nazis. They need machinery. They intend to use it. But the Americans' destruction of machinery is incomprehensible. We neither need it nor want it. We merely destroy it.

Aberrations will be particularly intense where people are unemployed. Work is the only way, for most people, to take their minds off themselves. The deindustrialization program, at least as practiced in the American zone, has made hundreds of thousands of industrial workers idle. That "Satan finds some mischief still for idle hands to do" is an old saw because it is true.

Do We Want to Make Nazis?

We are, therefore, in terrible danger of producing in Germany—by policies bringing migration, starvation, disease, degradation, the disintegration of the nation, continued physical destruction, unemployment and humiliation under the guise of re-education—exactly the conditions favorable to the re-creation in monstrous forms of those mental and emotional aberrations which we recognize as "nazism": Abnormal types characterized by callousness, deceitfulness, cruelty, bestiality—types that turn to conspiracy, secret societies, underground movements and black magic tortures as the most compatible forms of politics.

The hopelessness of the national situation may eliminate patriotism. Patriotic apathy has been recorded by most investigators. But patriotism, though it can be the last refuge of a scoundrel, is a social instinct, and can be directed to constructive purposes as well as to aggressive ones. Again, the Russians know this. No German generals who fought on the eastern front are on trial in Nuremberg. It is left to the Western nations to deal out death to those who surrendered to them. The fifty generals, more or less, who surrendered in Russia are treated quite otherwise. To tie the remnant of German patriotism and national *amour propre* to the Soviet Union is, psychologically, a master stroke of diplomacy. For, as Stalin said, "there will always be a German state and a German people."

Some introvert types may create religious communities, abjuring life on earth in favor of life after death. But the extrovert types will produce nihilistic adventurers, ready to enter the services of foreign governments as police spies, fodder for every movement that promises the overthrow of all existing social order. Patriotism, frustrated, is likely to leave only revenge—revenge against the world and its established orders, asocial to its foundations.

Careful examination of German war prisoners revealed as early as three years ago that incorrigibly convinced nazis most admired Russia among their opponents. They mixed hatred with that admiration, but expressed total contempt for the "weak, softheaded democracies of the west." The Russians and their satellites know this and have shown themselves willing to accept converts. Tito has among his cohorts Croats who fought with the Germans and were decorated by Hitler, and even former members of the outright fascist Ustachi. Some of the worst persecutors of the Yugoslavs are in his secret police. Realistic revolutionaries with a clear objective are less interested in the past than in the present and the future.

Doors Should Not Be Closed

If the Western nations wish to restore any stability and serenity to European civilization, the only measure they can apply in Germany as a test of whether or not a person is an incorrigible nazi is to give to all except those who have performed known criminal acts a chance to redeem themselves in pursuit of a constructive goal. The criminal must be sought out and punished, swiftly, inexorably and in a manner adequate to the crime. Only thus can the authority of justice be restored. The innocence of others must be as firmly established and proclaimed. Otherwise, justice has but one hand. And those who became nazis as part of a general drift must be offered hope in something else.

Unfortunately this is not being done. The wives and relatives of martyrs against nazism are being treated with callousness. Both American and Russian occupation authorities have poured contempt on the men who tried to overthrow the nazi regime in 1944, repeating in the German press the view of Göbbels himself, that these were "just a little group of defeatist reactionary generals." This is simply not true. The German people can only deduce from this attitude that they are damned if they do and damned if they don't—and no civilization was ever built up by the damned.

And finally, the wavering, who are ever a majority of mankind, are being given no opportunity to cooperate for their own and Europe's redemption. The inevitable result will be that they will slip, and with new recruits, into the nihilistic frame of mind, closely akin to madness, which, without a weapon in its hand, can do as much to disrupt what is left of Western civilization as the atomic bomb.

What Must Be Done

Nazism must be seen for what it is: an aberration of the human personality in original response, under agitation, to social conditions creating mass frustrations, growing then on what it was given to feed on. Unless we so see it, we shall never be able to denazify the Germans.

If we make of Germany and other parts of Europe, such as Poland, Hungary, Rumania and Austria, a social, political and economic jungle, jungle-men will emerge. If we create a spiritual vacuum of anti-isms without a single positive affirmation or a single moral objective except purges, we shall reinforce the amoral type. If we turn Germany and other countries into concentration camps of the near-famished, we shall reap cannibalism and monstrous crime. If we make Germany the cemetery of hope, we shall make it the haunt of ghouls.

This is so because it *must* be so. It is a part of natural law, recognized by all moral and religious insight, that we reap what we sow. No human being was ever reformed by degradation, nor has degradation ever been known to exempt the degraders. This has been true since the birth of human society, and whether we like it or not, natural law and psychological truths will not give way even before armies of conquerors.

BOOKS

Can Christianity Win the World?

A CHRISTIAN GLOBAL STRATEGY. *By Walter W. Van Kirk. Willett, Clark & Company, $2.00.*

A CHRISTIAN strategy of global scope is no less needed now than it was when this book was published four months ago. The reasons and the design for it have not substantially changed and the grounds for the selection of the book by the Religious Book Club are still sound, while world conditions render its message daily more urgent. Dr. Van Kirk's voice has become familiar to some millions of Americans through his weekly broadcasts of "Religion in the News," a job which he does both competently and attractively. Here he gives himself a wider scope and becomes not a reporter of the week's religious news but an interpreter of its long-range significance. He calls for the formation of a Catholic-Protestant board of strategy, and to some extent anticipates the decisions which such "combined chiefs of staff" must reach if Christian concepts are to be made effective in preventing the world from committing suicide.

Jesus said "into all the world" and "to every creature" before the politicians and the military strategists had ever thought so broadly. The "one-world" concept is of the essence of the Christian view. The opening chapter, "Jesus and Geopolitics," is a development of this idea. This title is a good catch-phrase, and the author does not press it unduly. The parallel between Jesus and Haushofer is chiefly in the global range of their views. It would strain the evidence to say that Jesus had a "strategy"—that is, a plan of campaign—for winning the world. It was enough that he furnished the idea, the motive and the power. His disciples must devise the strategy and furnish the resources. This they cannot do while his church continues to be fragmented, each section seeking its own triumph as well as his.

A chapter on the breaches of church unity shows how early the divisive process began and how far it has gone. There is a survey—somewhat sketchy as history but sufficient for the purpose—of the church's divisions, beginning with the Arian controversy and coming down through the separation between East and West, medieval dissenting movements (mostly suppressed by violence), the Reformation rift, and the denominations of Protestantism. This is a tragic story. To my mind, the record of persecution to preserve unity is even sadder than the record of division. Dr. Van Kirk concludes that "sectarianism is more than holding its own," and proves it by the increase in the number of denominations in the United States from 145 in 1890 to 256 in 1936. "This," he says, "is ecclesiastical anarchy." The conclusion seems to me erroneous, and the proof fallacious. The increase in the number of denominations represents the rise of many very small ones. In 1936, less than one-fourth of the denominations had 98 per cent of the membership, and some of these have since united. Such "ecclesiastical anarchy" as there is—and there is still plenty—is not significantly affected by further subdivision among the other 2 per cent, and the main trends are in the other direction. Dr. Van Kirk's picture is too dark. Further, his history is not sound when he tries to shame the modern church for its divisions by comparing them with the splendid unity of the church after it had gained status in the Roman empire. But his main argument is valid. The church's divisions *are* a scandal.

The need for a Christian global strategy, comparable to the united action of the Allied powers in the war, is cogently argued. "Nowhere within the ranks of Christians has there been achieved an over-all strategy paralleling that employed by the Combined Chiefs of Staff for the crushing of the Rome-Berlin-Tokyo Axis. . . . In all this planning, little thought was given to considerations of national pride, priority or prestige." I am not so sure of that. (See Ralph Ingersoll's *Top Secret.*) Nor does it seem desirable that a unified Christian strategy should parallel the over-all strategy of governments engaged in war, except in the one matter of being united. The voluntary united action of free Christian people and of free churches is something fundamentally different from the united action of military powers where the decision to cooperate is an act of the high commands of the several powers, each of which exercises compulsion over its own people. The church should learn what it can from every source, but it need not be too humble when it compares its own somewhat disorderly but free processes with the mechanized and enforced unity of military operations. But again, the conclusion is right. The Christian forces *do* need a global strategy—of a sort consistent with their own principles.

Much of the book is devoted to detailed consideration of specific areas in which this united strategy should be applied. These include social and economic questions, race relations, education, world evangelization by a united Protestant missionary movement, a campaign for the recognition and protection of basic human rights everywhere, and a Christian war upon greed, lust for power, pride, arrogance, the enthronement of mammon, the disregard of moral law and contempt for God. "It is against these vices that Christendom is arrayed." Well, if it isn't it ought to be. The purpose of this vigorous and fact-packed book is to urge that Christendom shall be so arrayed, not by squads or platoons or in guerrilla warfare but by armies with an over-all strategy, not within limiting bounds of parishes or nations but with the world as its field of operations.

W. E. GARRISON.

Books Received

(Some of these will be reviewed.)

Jesus Christ Our Hope. By Walter A. Maier. Concordia Pub. House, St. Louis, $1.75. As speaker on the Lutheran Hour, Dr. Maier has one of the largest radio audiences in the world, perhaps the largest for a religious message. This volume contains seventeen of these radio sermons, together with testimonials to the good they have done throughout this country and abroad.

The Aleph-Bet Story Book. By Deborah Pessin. Jewish Pub. Society of America, Philadelphia, $1.50. A clever and well illustrated juvenile to help Jewish children learn their Hebrew letters.

101 Inspirational Poems. Compiled by Jean Connie Keegstra. Zondervan, 75 cents.

Christ and Man's Dilemma. By George A. Buttrick. Abingdon-Cokesbury, $2.00.

The National Debt and our Future. By Elton Raymond Shaw. Shaw Pub. Co., Washington, D. C., $2.50. A trenchant criticism of the policy of deficit finance and unlimited spending as the road to prosperity. The author agrees with the sentiment expressed by Franklin D. Roosevelt (July 30, 1932) when the depression was at its worst and he was beginning his first campaign: "'Let us have courage to stop borrowing to meet continuing deficits. Stop the deficits!"

Let Dreamers Wake, A Textbook for Poets. By Lilith Lorraine.

Avalon Press, Dallas, Tex. It really is a textbook, in forty lessons, with assignments, questions, examples, and much sensible instruction.

Late Lark Singing. By T. A. Daly. Harcourt, $2.00. Eugene Field never had a successor, but if he had it would probably be Daly. He has the same lilt and gaiety, the same refusal to be solemn even when he is serious; also the gift of making his rhymes, even the unusual ones, seem as though they just happened to be there. Daly's earlier poems have been popular for forty years, and his famous "McAroni Ballads" for more than twenty-five.

Collected Writings and Addresses. By William Chapin Deming. Edited by Agnes Wright Spring. 2 vols. Arthur H. Clark Co., Glendale, Calif. Mr. Deming is a citizen of Wyoming, distinguished as lawyer, editor and legislator. In the national field, his most important service was as head of the U. S. Civil Service Commission under Harding, Coolidge and Hoover. His papers include many informative essays on aspects and personalities of American history, and letters from Washington, during his long period of service there, to his paper, the *Wyoming State Tribune-Leader.*

Introducing the New Testament. By Archibald M. Hunter. Westminster Press, Philadelphia, $1.00. The author, sometime professor of New Testament Greek in Mansfield College, Oxford, aims to "present the New Testament to the ordinary reader as it appears in the light of modern scholarship." He tells the non-professional reader all he would care to know about New Testament "problems," and tells him a great deal about the New Testament, all in a winsome style which should incline the reader to follow up this introduction by a closer acquaintance. One would welcome additional chapters on the New Testament books which are not specifically discussed—but as it is, the book is worth more than its price.

CORRESPONDENCE

A Chance for the Colleges

EDITOR THE CHRISTIAN CENTURY:

SIR: If some university is courageous enough to launch such a program as you have described in "Protestantism and the Public School," it will be leading the way to a profound yet constructive alteration of our national culture. Let higher education rise to this challenge!

Methodist Church, Kitty Hawk, N. C. — R. W. RAINWATER, JR.

Protestantism's Lack

EDITOR THE CHRISTIAN CENTURY:

SIR: I look forward with eager interest to the coming articles in your series on Protestantism. I have tried to dig into the fundamental difficulty with Protestantism during the past years and have become thoroughly convinced that it is the lack of production of enough able, devoted ministers to keep the church going forward. The census of 1940 stabbed me awake as I hadn't been aroused before. More strength to you.

Princeton Theological Seminary, Princeton, N. J. — HENRY S. BROWN, Vice-President.

Nothing Is Secular

EDITOR THE CHRISTIAN CENTURY:

SIR: You certainly are on the right track. More power to you! There are two points I would like to take up. First, is there such a thing as secular education or secular society? If God is the source of all life in its manifold expression, have we not neglected to show the religious significance of the so-called secular?

The second question has to do with subject matter in religious instruction. I should like to present the thesis that every subject studied in the public schools is a religious subject. But we have never bothered to reveal the religious significance of chemistry, physics, mathematics, geography, anthropology, agronomy, etc. Why can you not use materials taught as the basis of public school instruction along with the knowledge to be imparted on a level above sectarianism?

All Saints Church, Detroit, Mich. — BERTON S. LEVERING.

What Would Be Taught?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article on "Protestantism and the Public School" demands a pedagogy which, without inculcating a religion, shall teach what are the nature and doctrines of religion and of its distinctive types. Quite right. Not to carry the argument further, not even the political history of Europe can be understood without a knowledge of the issues between Protestantism and Catholicism; not even the political history of the founding of our nation can be understood without a knowledge of the issues between Protestant sects; medieval history cannot be known without Mohammedanism.

It is none too early, therefore, to consider the difficulties which such a pedagogy must involve. We are going to hear it demanded that the science of religion must be taught as a history, which shall say that religion began with animism, developing into polytheism, and then, perhaps along the line laid down in Woolley's book *Abraham,* polytheism became a henotheism which, by boycotting the worship of the polytheistic gods, grew into monotheism and taught the unity of the universe. In such teaching it will be hard to avoid giving the idea that a stream can rise no higher than its source, and that modern religion, evolved from primitive error, retains the erroneousness of that error. Teachers who themselves hold this idea will say that they do not know how to avoid suggesting it unless by the forbidden inculcation of a more or less sectarian creed.

Ballard Vale, Mass. — STEVEN T. BYINGTON.

A Texas Experiment

EDITOR THE CHRISTIAN CENTURY:

SIR: I am thoroughly enjoying your series on "Can Protestantism Win America?" They are full of challenge and the evaluation of Protestant trends is most stimulating.

I had looked forward to your touching the matter of public education; it came in the issue which has just reached me. I have read it with deep interest. You place your finger upon the crux of the whole matter in the third section. So I feel sure that you will enjoy reading of a "noble experiment" in this line.

More than a year ago, the way was opened for us to begin a new phase of work in the church. The religious education building of the church knew few daytime activities through the week and some of the laymen asked if there was not some way of utilizing the building. It was the thing for which I had been longing, for I had many years of educational experience in public and private educational institutions and had been developing a line of thought which we desired to put into action sometime. As a result, the Presbyterian Day School came into being last September.

First, we do not hold the school to be purely parochial, for sectarian creeds are not stressed nor are they mentioned. However, the high idealism of Christianity is held to the forefront. Every child, regardless of denominational connection, is given instruction in the Bible and in the Christian way of life. Second, the patrons of the school automatically become members of a seminar group which meets bimonthly for discussions and reports in child psychology. Only the patrons and the teachers attend these meetings. The leader is a trained child psychologist. Third, the classes are limited to twenty-five children. Fourth, the teachers are certificated by the state department of education, are paid a higher

rate of salary than the teachers of the public schools, and must possess a positive Christian character and a personality that such work demands. Fifth, the school is under the sponsorship of the session of the church and all teachers and members of the board of directors must be approved by that body. Sixth, the course of study is that required by the state board of education for the public schools and to it is added the instruction in the Bible and Christian living.

This year we have had two pre-school groups (the 4-year-olds and the 5-year-olds) and the first four grades. The capacity of the school has been maintained through the year and there is a waiting-list. As we look forward to next September and the opening of the second year of the school, we have sufficient enrollment to extend the school to 200. Finally, the school is operated on a tuition basis and the church is not at any cost for the work. I thought you would be interested in learning of the initial effort of one church to meet the need of the hour. Others have caught the vision and there is a trend in some quarters to press this type of work.

First Presbyterian Church, Corpus Christi, Tex. GEORGE WEST DIEHL.

Worship Also!

EDITOR THE CHRISTIAN CENTURY:

SIR: It is with the utmost appreciation and approval that I have just read in The Christian Century of April 17 your article on "Protestantism and the Public School." The article was of all the greater value to me because I have spent the last five months in studying and writing along this line.

Permit me to say that I unreservedly agree with you in everything you have to say except that I cannot follow you clear to the end of the furrow in your disfavor of any sort of worship in the public school. Personally, I am convinced that non-sectarian worship is just as possible and feasible in the schools as is non-sectarian religious instruction, and it does not seem to me logical to put into a pupil's hands factual knowledge about religion and at the same time to deny him all opportunity within the school for putting his knowledge to experimental test. It would seem like teaching him book chemistry in the school and sending him outside to less capable and responsible agencies for his laboratory practice. After all, what we should be aiming at is such an emotional attitude toward religion as will issue in Christian conduct and character, and we need not anticipate such a result until religious knowledge translates itself into a satisfying religious experience.

Evanston, Ill. CLYDE LEMONT HAY.

Cooperation with Communists

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of March 27 you published an article on Russia by Hugh Stevenson Tigner. This creates such a wrong impression that I am venturing to make a few comments.

1. Mr. Tigner says Russia is dominated by less than 6,000,000 Communists. As a matter of fact he neglected to state that there are 15,000,000 other voting citizens belonging to the Communist Youth Movement, or 21,000,000 in all. Furthermore, all these millions have to pay an income tax to the party. If every Republican or Democrat in the United States had to pay an annual levy on his income to his party there would be a vast shrinkage in party members in this country. The real question is not how many Communists there are in Russia but whether the trend in a young revolutionary country is toward more democracy. Of this there can be no doubt, as a scientific study of the political system in Russia with its nominating system and secret ballot will demonstrate.

2. Mr. Tigner says that "Communists have never yet cooperated with anybody else." In the outstanding situation where cooperation with the Western powers was of greatest importance to us, General Deane, head of the U. S. military mission in Russia, testifies otherwise. General Eisenhower says: "Our liaison with Russia has always been as close and intimate as necessary to meet any situation at any particular moment. They have given me the information I desired willingly and cheerfully. I am completely satisfied."

3. Mr. Tigner charges the Communists with attacking the "capitalist" and "bourgeois" world. Says he, "Those highly charged adjectives represent the ultimate in denunciation and scorn, designate the epitome of all evil, the essence of obscenity." In the many times I have been in the Soviet Union I have heard Russians from Stalin down oppose capitalism, but never in the extreme form here charged. In fact it is rather ludicrous to complain about the Russians' use of the word "capitalism," because if there ever were emotional overtones and passionate hatreds in words they are found in the way large numbers of Americans and British refer to "communism" and "communists."

4. Mr. Tigner charges: "To lie, to deceive, to arouse resentment, to plot, to create discord and manipulate frictions, to ride roughshod over personal rights, to persecute, to double-cross, to practice violence, are stock principles of communist conduct . . ." I do not think that is a fair description of Communist policy. No less an authority than former Undersecretary of State Sumner Welles declares that Foreign Commissar Litvinov before the war had the best record of any European foreign minister. Among those who have experience with diplomatic jugglings, it is well known that Russia is more candid than most. Had I more space I could easily demonstrate this and other points.

5. Mr. Tigner's final solution is "calling for reciprocity at all points." Does not this sound like "an eye for an eye and a tooth for a tooth"?

I have watched the Russian scene for thirty years. Even an outsider could see the bitter experiences the Russians have had with prejudiced westerners admitted to the U.S.S.R. and then going home to generate hostility toward the Soviets. Mr. Tigner asserts, "We have no access whatever to the Soviet people." This statement is hardly a fair description. Wendell Willkie came into Russia, traveled wherever he wanted to and saw everything he desired. Recently I traveled 10,000 miles in Russia. Eric Johnston, president of the U. S. Chamber of Commerce, and others testify to complete freedom and opportunity to see everything requested. To bring the United States to the Russians, our government today is publishing an American periodical in Russia which goes to most of the libraries and is read by thousands.

Russia should be judged by the fact that she is only three decades from the tsar's tyranny. She has abolished illiteracy and has built up the industrial and agricultural life of the nation until she is the strongest power in Europe. Today her church has the greatest opportunity it has had since the revolution. Theological seminaries are open. In the field of racial democracy Russia is far in advance of the United States. The fact is that we should recognize that Russia is not all bad nor is she all good. She is a mixture.

With generations of Christian teaching behind us we must go far beyond reciprocity to creative action: invincible good will, frowning on gossip and suspicion, impartial justice, playing no favorites, sympathetic understanding, studying backgrounds and causes, seeking peace through subordinating self-interest. Why have we so little faith in our spiritual heritage?

West Leesport, Pa. JEROME DAVIS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Hugh Tigner's article, "Can the Communists Cooperate?" is unnecessarily gloomy in its analysis of Communist thinking on international affairs. The author makes the blunder of putting all the "commies" in one boat on the question of international relations, when actually there is considerable divergence of opinion on this matter within party circles. At least this would seem to be the case if we can put any reliance on reports coming out of Russia. We find on the one hand the Russian internationalists, such as Litvinov (recently he has come back into some prominence), who appear to want peace and cooperation with the non-Communist world. Then there is the Molotov and Vishinsky slant that seems to say, "Communism and capitalism are destined to be in constant strife with one another until communism reigns supreme." It is this viewpoint that Mr. Tigner emphasizes in his

article. And is it not true that there is still another Red viewpoint on international matters? "Perhaps communism can live side by side with capitalism and perhaps it cannot, but at any rate we need about twenty years of peace to strengthen our soviet system and make it impregnable." Stalin, I believe, could be said to reason along these lines.

In the light of these conflicting points of view within the land of the Soviets is it not reasonable to assume that we have at least a fair chance of cooperating with Russia in the international realm?

Bluemont, Va. JOHN F. IRWIN.

EDITOR THE CHRISTIAN CENTURY:

SIR: After I had read the article, "Can the Communists Cooperate?" I started to enumerate the points wherein the Communists and the Roman Catholic hierarchy are alike. These points of similarity are so obvious that it is not strange that each has such a disrespect for the other.

Chicago. HARRY HALBISCH.

'The Conqueror'

EDITOR THE CHRISTIAN CENTURY:

SIR: Upon reading "The Conqueror," I feel that some comments should be made to clarify a situation which evidently is not clear to Mr. Kennedy. From his point of observation he has not been able clearly to analyze what is the matter with the unfortunate American soldier whom he chooses to castigate. His thinking on the subject is so superficial as in itself to constitute a reason for sorrow.

Mr. Kennedy says the pathetic G.I. standing on the corner in his "heavy woolen O.D., his absurd little garrison cap and his heavy combat boots is symbolical." I agree. But how can any grown-up fail to sense what has happened to this man and why? Not long ago his now "absurd" habiliments were a badge of honor. Only a little while ago this man was grabbed from his regular pursuits and forced into these now absurd clothes of which Mr. Kennedy complains, forced after a good deal of brutal training and insult to go to foreign countries on crowded troopships, from there into the awful battlelines to die and be injured, both physically and mentally. What for? He asks the question and so do the majority of the people in his home country. He suspects, as do the people at home, that they were lied into a war to help some big shots and greedy combinations hold on to what they were in danger of losing through having gone too far in their grasping. In the soldier's desperation he turns to that old solace—liquor. Oh yes, it is there handy, supplied by the government with the assistance of the greedy producers. And so he takes a temporary way out from the realities and cynical reactions to which he has been reduced through no fault of his own.

He is engaged in looting, just like the international politicians. Yes, he has had plenty of example for his transgressions. Let every adult stop and analyze the picture. What is the real reason for the pathos in this picture? Let us refrain from the error into which Mr. Kennedy has fallen—placing blame on the blameless. Let us point out the real culprits and absolve the American G.I. He is the victim of a gigantic plot to ruin not only himself but his beloved republic and if things do not change in this country soon both will have been accomplished. Also let us save a little sympathy for a writer of a contribution to a nationally known and respected periodical who is so superficial in his analysis.

General Assembly, LOTTIE HOLMAN O'NEILL.
Springfield, Ill.

EDITOR THE CHRISTIAN CENTURY:

SIR: I was an officer in the foreign claims service and served in England, France, Belgium and Luxembourg about the same time that Mr. Kennedy was there. Most of my time was spent with civilians and my work included the investigation of looting, rape and malicious damage cases.

That the American soldier drank more than he normally does at home is unquestionably true, as is the fact that some of our soldiers were guilty of many of the abuses mentioned by Mr. Kennedy. The average G.I., however, appeared the best diplomat Uncle Sam had. I am not talking about his conduct when he came out of combat for a short rest period, or when he went to a leave center or resort. I am talking about him where he was most of the time, living and working side by side each day with civilians. He was admired for his generosity, his vitality, his stoutheartedness, his sense of humor, his friendliness, but most of all because he treated all classes of civilians on the same level.

It is natural that some feeling of weariness came to these people as our troops stayed on. One hotel in which I stayed had been used as a billet for American troops for eight months, and because of that the proprietor hadn't been able to earn his usual livelihood. Obviously, for business reasons, he would be relieved when the troops left. Yet no one can convince me that we were not liked. Since returning to the States I have heard from some of my European friends and they still miss us.

Fort Atkinson, Wis. ROBERT S. BOARDMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: As a chaplain of the Congregational Church who served with a combat unit overseas, I do not feel that Chaplain Kennedy's article, "The Conqueror," should go unchallenged. It is not with the admitted truth which the article contains that I take issue. Many of the things Mr. Kennedy mentions I could readily verify and concerning them I feel with him a similar sense of revulsion. It is the unfair and exaggerated way in which he makes a wholesale indictment of the *average* American soldier with which I thoroughly disagree. The reader would be led to conclude from his article that the conduct he describes was typical of the large majority of our soldiers.

While a certain element of our armed forces acted in Europe as he pictures them, the average G.I. was a pretty decent individual whose conduct on the whole compared more than favorably with that of the soldiers of any other country in the world. He maintained a fairly generous, respectful and friendly attitude toward the civilian populace wherever he was stationed and was especially popular with the children, for whom he seemed to have a natural love and affection. Millions of these same young men are now back home and are taking an active role in their church and community life. These are the same decent average young Americans who comprised the big majority of the men who served in our armed forces, both during the war and since hostilities have ceased. Do we, now that they have returned, notice a wholesale criminal tendency in them or a general decay of their character and moral fiber?

As a chaplain who learned to love his men for their heroism, courage and inherent decency and deportment in spite of all their temptations, I salute the average American soldier. If the chaplaincy has taught me any one thing it is a spirit of charitableness. It is this which I feel is peculiarly lacking in Chaplain Kennedy's almost wholesale condemnation of these men to whom we all owe so much.

Chicago. CLAYTON H. STOWE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Please give Renwick Kennedy a hearty handshake by proxy. His article comes the closest to hitting the nail on the head, about this snafu over here, of any that I have read. There is hardly a statement in it that I have not seen enacted. It gives an almost perfect picture of what is happening all over Europe. I can't vouch for Germany, but Belgium and France are being treated just as he says. The G.I. is without doubt the worst sort of ambassador imaginable. But it is the administration as much as the G.I. that messes up the deal here. If there was any attempt at discipline things would be much better. The whole attitude is, "I don't give a damn about nothin'." If half the orders that are issued were enforced, we could put on a much better show. The trouble is, the officers don't give any more of a damn than the E.M. Mr. Kennedy has stated the facts all too clearly.

France. (Serviceman's Name Withheld.)

[Since the appearance of Mr. Kennedy's article, and since the above letter was written, Gen. Joseph T. McNarney, commanding in Europe, has issued a drastic series of orders in an attempt to restore discipline.—THE EDITORS.]

Japan Christians Elected to Diet

Twenty-Six Win Seats in the April 10 Elections—New Religious Paper to Begin Publication Soon

TOKYO, April 13.—With approximately three-fourths of the April 10 election returns in, at least 26 Christians have won seats in the Diet. Most of the Christian candidates ran on the Social Democrat ticket. Of the approximately 30 women elected to office, five (all Social Democrats) are known to be Christians. One of the best vote pullers was Junzo Sasamori, formerly president of Aoyama Gakuin, Tokyo Methodist school. Mr. Sasamori ran as an Independent. There seems to be considerable doubt concerning the longevity of the new Diet, in which the large number of Independents holds a possible balance of power in the formation of any coalition government.

* * *

Religious Newspaper Makes Bow

Japan's newest religious newspaper, the *Christian News*, will appear April 20. The publication, scheduled to begin life as a weekly but ultimately expected to become a daily, lists Toyohiko Kagawa as editor. Actual editing, however, is reported to be in the hands of Tadayoshi Sato, formerly editor of the *Japan Advocate* (Methodist) and then of the official magazine of the Kyodon (United Church of Christ). A fund of 500,000 yen, half of which has already been raised, will finance the new venture. Twenty-five thousand copies of the first issue will be run off. The newspaper will be independent of denominational control and its policies will be set by a board of 5 ministers and 10 Christian laymen. Among the leaders in the venture are Mitsuro Tomita, president of the Kyodon; Tameichiro Kanae, superintendent of the Tokyo district of the Kyodon; Mitchio Kozaki, pastor of the Reinanzaka Church; Tsunetaro Miyakoda, general secretary of the Moral Uplift Association; Junkichi Satome, president of the Daimaru department store, Osaka; and Genichiro Ichikawa, president of the Ichikawa silk company, Toyooka.

* * *

Plan Evangelistic Campaign

Tokyo will see the launching of a nationwide evangelization program on Pentecost (June 9) if present plans for the rally of Christian groups in the Aoyama Gakuin compound materialize. The Kyodon, the Y.M. and Y.W.C.A.'s, the Christian literary society and other Christian agencies are cooperating in making arrangements for a great mass meeting. Dr. Kagawa is chairman of the venture, and Mr. Miyakoda is serving as chairman of the general committee in charge of the rally. In the days immediately preceding the convention, the General Conference of the Kyodon is expected to be held in Tokyo, at which time the proposed new constitution for the United Church will be submitted to the delegates. Election of officers, it is reported, will also be held.

* * *

Ponder Future of Protestantism

As reported last month, an active group of the younger clergy has demanded the immediate resignation of wartime church officers. Among the leading presidential candidates mentioned by this group are Yoshimune Abe, former Methodist bishop in Japan, Miyakoda and Kanae. Considerable doubt has been expressed in both the liberal and conservative camps as to the continuation of the Kyodon, either under its present setup or as proposed by the committee working on the revision of the constitution. A switch from the United Church to something akin to the Federal Council is being urged by both young and old among the clergy of the major denominations now included in the organization.

* * *

Biblical Institute To Open

The Japan Biblical Institute, under the presidency of T. Kanae, expects to open its doors at the end of this month with an enrollment of about 50 students, men and women. Gosaku Okada is resigning his professorship at the Kyodon Joshi-shin Gako, Tokyo girls' school, to become head instructor at the institute. The school will be open to graduates of high and middle schools as well as to college graduates. It is contended that the new institution will not compete with the Japan Theological Seminary in Tokyo, but is intended to train men and women for general church work, religious education and evangelism on a less academic and more Bible-centered level than the older school. The seminary now has a reported enrollment of 150. Backing for the Biblical Institute is coming from both conservatives and those with more liberal leanings. The G.I. Gospel Hour in Tokyo, whose followers form a group without official army connections, has given liberally to the new school.

* * *

And So Forth

The demand for Bibles and Testaments continues in Japan. The first shipment from the American Bible Society, which arrived about a month ago, is but a beginning in meeting the need to replace the Bibles lost during the war and to evangelize the country. Distribution priorities set by the Japan Bible Society and the Kyodon are as follows: free to Christians who lost their Bibles during the war; purchasable by churches in limited numbers determined by individual needs; sale on the open market.

The Salesian Fathers, Roman Catholic organization founded in Italy, whose members have been working with underprivileged Japanese boys for a number of years, are now adding an orphanage to their industrial school project. A home is being opened in the Tokyo area to care for about 100 war orphans, most of whom are waifs picked up from the streets of Tokyo.

Soichi Saito, former general secretary of the Y.M.C.A. in Japan, is now in charge of the section handling repatriated Japanese under the Japanese welfare ministry.

HERMAN J. KREGEL.

Study Angles of Liquor Question

National Temperance Movement Holds Council on the New Approach to the Alcohol Problem

CHICAGO, April 29.—Representatives of many state temperance organizations and of national temperance bodies met here at the Central Y.M.C.A. last week for the four-day National Council on the New Approach to the Alcohol Problem sponsored by the National Temperance Movement. They discussed problems common to local and state organizations, and considered methods of meeting the present-day liquor situation. They heard reports of recent developments in the field by leaders in religion, in law enforcement, in public school temperance education, and in scientific and sociological research on alcohol. Delegates were present from 26 states and from Canada.

* * *

Movement Plans National Convention

The council was the first project of the National Temperance Movement, which opened its offices here in April of last year with Herbert H. Parish, Methodist minister and fellow of the Yale School of Alcohol Studies, as director. The movement was initiated as the result of the desire of local and state temperance organizations, many of which came into being after the repeal of prohibition, for a central body through which experiences might be exchanged and information on latest developments and activities in the temperance field might be secured. Affiliated with it now are most of these organizations throughout the country, as well as a number of national temperance groups. With few exceptions, older temperance groups, including many in the different denominations, are cooperating in its activities. The movement is laying plans for its first national convention, which will be held in Chicago Nov. 20-21.

* * *

C.O.'s Show Effects of Inadequate Diet

That the outlook for the people of food-restricted countries is not promising has been demonstrated by experiments in diet carried on at Northwestern University by seven conscientious objectors. They were fed 3,000 calories a day, with the protein content reduced by 40 per cent and the vitamin content by 25 per cent. For the first six weeks, the health of subjects underwent no appreciable change. After that, a marked physical and mental deterioration began. Symptoms were loss of endurance, skin lesions, leg pains and mental slowness. The men could carry on only limited work. Scientists in charge of the project found that after increasing the protein and vitamin content of foods adequately, it required in no case less than a month to bring the subjects back to normal health.

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Religious Book Week

Harper Books Selected
on the Religious Book List

Under the leadership of the National Conference of Christians and Jews, bookstores, libraries, newspapers, magazines and book publishers are cooperating to signalize Religious Book Week by urging a wider reading of finer books.

On the Protestant List

The Church and the Returning Soldier

Roy A. Burkhart "Simple and challenging writing on how the church may revitalize itself for the meeting of veterans' needs." **$2.00**

Encyclopedia of Bible Life

M. S. Miller and J. L. Miller "An illustrated encyclopedia of the places, customs and modes of life of the people of the Bible." **$4.95**

Event in Eternity

Paul Scherer "Addresses on Isaiah 40-55 as the foundation of the Christian gospel." **$2.00**

Those of the Way

Willard L. Sperry "Short meditations on Christian discipleship, written primarily for this year's Lenten reading." **$1.50**

A History of the Expansion of Christianity

Kenneth Scott Latourette "This monumental work, the first volume of which was published in 1937, is concluded by the recently issued last volume, 'Advance Through Storm: A. D. 1914 and After with Concluding Generalizations'." *Classic* 7 vols. **$22.50**

On Being a Real Person

Harry Emerson Fosdick "Expert guidance concerning the psychological and spiritual processes by which a well-organized life is achieved." *Classic* **$2.50**

On the Goodwill List

Approaches to National Unity

A Symposium

Lyman Bryson, Louis Finkelstein, Robert M. MacIver, eds. "Sixty-four leaders in science, philosophy and religion met to study the complicated problem of national unity. This volume presents their individual approaches." **$5.00**

Ourselves, Inc.

Leo R. Ward "A study of cooperatives which brings out not only the economic advantages, but also the social unity among people of all racial and religious divisions, as they learn to work together." **$2.50**

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F. Ernest Johnson, ed. "Leaders in religious and intellectual life indicate how religious leadership can contribute to a permanent world order." **$2.00**

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The Negro Problem and Modern Democracy. Gunnar Myrdal "This is a classical work by a famous Swedish sociologist who was brought to America for the precise purpose of studying Negro-white relationships. As an unprejudiced observer, Dr. Myrdal hits hard at our often unconscious prejudices and goes on to suggest extremely practical steps toward their solution." *Classic* **$5.00**

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Friends Service Committee announces that four areas of volunteer work are now open for young men with scruples about military service. They are public health service in Mexico, transport service to Italy and France, work in an interracial camp in Indianapolis, and a livestock transport project with the Brethren Service Committee. The service, on a one-year basis, has been accepted by some draft boards as of sufficient importance to warrant deferments, although such deferment cannot be guaranteed in all cases.

* * *

Friends' Workroom Seeks Larger Quarters

Because of the greatly increased quantity of clothing arriving at the workroom the American Friends Service Committee maintains at 30 N. Wells St., the local directors are seeking larger quarters as near the Loop as possible for immediate occupancy. They are particularly interested in space in connection with some church. During the first three months of this year volunteer workers baled and shipped from this center 15 tons of clothing as compared with 10½ tons for all of 1945.

* * *

Hold Ecumenical Conference

An ecumenical conference was sponsored at the University of Chicago April 28-29 by the midwest branch of the American Committee of the World Council of Churches. Speakers were Charles P. Taft of Cincinnati; P. O. Bersell, president of the Augustana Lutheran Church; and Henry Smith Leiper, American secretary for the World Council—all of whom had attended the recent meetings of the council's provisional committee in Geneva. The conference opened on Sunday with a worship service in Rockefeller Chapel, one feature of which was the use of the Lord's Prayer in seven languages. Today Dr. Leiper and Dr. Bersell are addressing the monthly union ministers' meeting.

* * *

And So Forth

For the 11th year the Zion, Ill., passion play is being presented by members of the Christian Catholic Church, which developed this community northwest of Chicago. A cast of 300 spends two months each year rehearsing the play, which will be presented every Sunday afternoon through June 30.

One hundred south side churches will participate in a series of interracial conferences to be held at the Englewood Y.M.C.A. May 7, 14 and 21 under the direction of the Chicago church federation's commission on race relations.

Erskine M. Jeffords, formerly pastor of the Wilmette Methodist Church, has been appointed executive director of the Lake Bluff orphanage.

Mrs. Orlando Ingvoldstad, active in Lutheran Church work and charities, died April 20. With her husband, a secretary of the American Bible Society and director of Norwegian war relief, Mrs. Ingvoldstad had directed the Chicago Lutheran Center.

CHARLES L. VENABLE.

Adopt Slogan for World Council Convention

The first assembly of the World Council of Churches, to meet in 1948, will build its program around the theme, "The Order of God in the Present Disorder of Man."

Recovery Slowly Begins in China

Protests Made Against the Continued Presence of Foreign Troops as Business Ties Are Restored

SHANGHAI, March 17.—China is turning from weary years of war to peace. Peace may not be quite the word, since the Russian and United States troops are still on her soil and the now docile Japanese are not all gone. Both civilian and military Japanese are moving toward home, however. The future of the U. S. and Russian forces is not so easy to predict. In several Chinese cities, students have marched the streets with banners calling for the Americans to return home and for the Russians to respect China's territorial integrity. Since the parades usually include children scarcely out of kindergarten, it is obvious that somebody's well oiled propaganda machine is at work.

* * *

Foreign Business Slow to Return

In this environment, foreign business is slowly attempting to recover its foothold in the coastal cities. To the despair of many, this is not easy. China has changed. Laws and law enforcement are now geared to serve the Chinese, not foreigners. Income taxes and new regulations, many of which are not clearly defined, cut into profits. Thus many recent arrivals wonder whether they made a mistake in coming back. The steady upward rise of the Chinese dollar because of continued inflation is a highly disturbing factor. The cost-of-living index, for example, in February leaped upward 75 per cent over the previous month. The Chinese dollar is now worth 1/1,800th of its value in 1936.

* * *

Note Three Barriers To Trade

Merlin Bishop, treasurer of the United Clearing Board of the mission offices, says that American business is likely to lose a great opportunity if it does not move out here more rapidly. He says that our business interests are too conservative in their exports to China. Apparently they do not understand that Chinese are depending on American business more than on any other nation's, but will turn to other countries if our financial interests do not give them encouragement. Mr. Bishop declares that Chinese want Americans to participate in business here, and that they will make it worth while to those whose perspective is not overintimidated by the present unsettled state of things.

* * *

Banks Reopen China Offices

The National City Bank and the Chase National Bank, both of New York, have opened offices in Shanghai. Funds may be placed to the credit of persons or concerns in New York branches of these banks and sold at prevailing exchange rates by the Shanghai branches and credited to the China accounts. Individuals may also deal directly with the Central Bank of China or other Chinese banks. China is not yet

Harper Religious Books Published Today

NELS F. S. FERRÉ

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One of America's most promising young theologians here begins his *magnum opus*. "This is a very thoughtful work which will clear up many misconceptions on this important and perennial subject. Professor Ferré takes cognizance of all the important theories of the relation of reason and faith and establishes his own position with the authority of genuine scholarship and religious insight."—Reinhold Niebuhr **$2.50**

ROBERT B. EKVALL

Tibetan Voices

This group of poems records for Western readers both the mystery and humanity of the people of Tibet. The author, an American missionary long resident in Tibet, has chosen fourteen characters as they bring the mystical Orient and the literal Occident together in a border world of Christianity. Illustrated with line drawings. **$1.50**

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moving to fix the rate of exchange; it is waiting for the market to find its own natural level. It believes its position will improve when commerce is restored, when UNRRA starts operating on a bigger scale and when China succeeds in negotiating foreign loans. Once the exchange rate is fixed, the government is bound by the Bretton Woods agreement not to allow it to fluctuate more than 10 per cent in either direction.

* * *

United Clearing Board Is Dissolved

The reopening of banking connections with America brings to an end an unusual and significant missionary enterprise in the field of finance. In 1944 the mission and relief organizations launched the United Clearing Board in Chungking to facilitate the exchange of U. S. and Chinese currency. Operating with the approval of the Chinese government, it was the only recognized agency through which Chinese could secure U. S. dollars. Through its two years of history it represented 70 agencies, Protestant, Roman Catholic and relief organizations. Its biggest customer was United China Relief. The board handled millions of dollars. Mr. Bishop, its treasurer, is now to become secretary of industrial education for the National Y.M.C.A. of China, a new enterprise of that organization.

* * *

Serve Business That Serves

A major objective of the United Clearing Board has been to facilitate the business of persons and groups which would in turn help to improve the economy of China. It helped them to secure funds in the United States with which to buy consumer's goods. U.C.B. money has gone for the purchase of plastic mills, two cement plants, 1,000,000 spindles for cotton mills and machinery of all types. In the first two months of this year it sold $1,500,000 to persons who intend to buy raw cotton to be milled and made into cloth in China. Thus it served the triple purpose of supplying mission, educational and relief agencies with an adequate exchange rate to keep them going during wartime, provided Chinese business men with the foreign capital required to purchase goods to restore China's faltering economy, and gave American factories and institutions a ready-made export trade. Who says missions are not practical?

* * *

And So Forth

George Wu and Chester Miao of the National Christian Council represented China at the World Council meetings in Geneva. S. C. Leung and J. U. Ly of the national Y.M.C.A. represented this country at the world meeting of the Y.M.C.A., which was also held in Geneva.

HERBERT L. MINARD.

Baptist College Gets a Fortune by Moving

By voting to move Wake Forest College from Wake Forest to Winston-Salem, N. C., the trustees of that Baptist institution secured for it an initial gift of more than $10,000,000 from the Z. Smith Reynolds foundation, and are expected eventually to receive $50,000,000.

More Londoners Mark Holy Week

Number Making This Season of Solemn Thought Increases—Reduce the Tax Burden at the Lower Levels

LONDON, April 15.—The first half of April has brought us radiant weather. From my windows I can see cherry and pear blossoms, and up to a day or so ago the almond and blackthorn blossoms were out in unsurpassed splendor. The rhododendrons have begun their long display, and the voice of the cuckoo is heard in the land. In this Holy Week the radio is bringing out of its treasures things that are old and good. We shall be hearing again the *St. Matthew Passion* and *The Man Born to be King*. Many churches announce Stainer's *Crucifixion*, a cantata well within the powers of a small choir, and a few are offering the *St. John Passion* music and the second part of the *Messiah*. It would not be correct to say that all churchgoers are keeping Holy Week, but certainly more of them now than formerly make it a season for solemn thought. And this is also true of free church men.

* * *

Tax Burden Is Lightened

On the whole Chancellor Dalton's budget, recently announced, has not called forth much severe criticism. Expenditure is calculated at £3,887,000,000, a great reduction. Revenue will be about £3,193,000,000. "A balanced budget," an editorial in the *Spectator* claims, "is in sight for Britain." The chancellor has had to plan for large social reform schemes—national education, housing and health. His budget has provided for lightening the burden of the small tax payer. Death duties are to be removed from estates under £2,000; on estates up to £7,000 the tax will be graded upward, but slowly; at the peak, an estate of £2,000,000 will be taxed 75 per cent. Income tax payers at the lower level will get some relief by an allowance of one-eighth from the assessment on earned incomes; for married women in industry, the allowance of £80 free from tax will be raised to £110. The ending of the excess profits tax will gratify many. Another reform that will be widely welcomed is the provision that death duties on land may now be paid in land, which may then be transferred to the National Trust or to the Youth Hostels Association.

* * *

Commends Prayer

The writer who signs himself "Ilico" in the *British Weekly* publishes an appeal which will win many hearts. "I commend this year," he writes, "with peculiar earnestness a movement whose membership is unknown to any except Christ but is drawn from Anglicanism, non-conformity and the Roman Church. It is a secret fellowship of prayer; it prays for the rising of the tides, the renewed outpouring of the Spirit upon all flesh. . . . There are no rules, there are no prescribed words, there is no publicity, there are no meetings. . . . If this year Christians will give themselves to constant, earnest, believing, expectant prayer together to the great Lord of history, who knows but that the windows of heaven may be opened, and showers of blessing may descend upon this barren and afflicted earth?"

* * *

Quotes Archbishop On Reunion

With this appeal, Ilico links the address delivered by the Archbishop of Canterbury to the Federal Council of Free Churches. "Reunion, when it comes," the archbishop said, "will be reunion of the Church of England. It will not be reunion with the Church of England by you. . . . You and I were in origin the Church of England in this country, and in a real sense we still remain the Church of England in this country. When we come together, we become again the Church of England." Then, Ilico comments, it may be that church notices will specify "Church of England (Methodist)," "Church of England (Congregationalist)," or even "Church of England (C. of E.)." It is agreed that the archbishop's approach to the problem of reunion is a serious one that deserves to be taken seriously.

* * *

And So Forth

The career of Julius Salter Elias, Viscount Southwood, who died last week, was no ordinary one. It brought a boy who delivered newspapers before he went to elementary school to the directorship of the Odhams Press, the *Daily Herald* and other enterprises, and finally to the House of Lords. Lord Southwood served the Labor party well. He was deputy Labor whip in the Lords, and he served on the Labor party liaison committee. He was chiefly responsible for raising the circulation of the *Herald*, Labor's paper, from 250,000 to 2,000,000 in seven years. But Lord Southwood was known too as a philanthropist who served with great care and diligence.

The Royal Greenwich Observatory is to be removed to Hurstmonceux Castle in Sussex. I wonder if we shall still speak of "Greenwich mean time."

Greatest criticism of the government is still centered upon the ministers of coal, food and housing.

EDWARD SHILLITO.

Appeals for Free Press

Publisher of 'Denver Post' Says Peace Depends on Interchange of News

BOULDER, COLO., April 17.—The 500 teachers who attended the recent 34th annual school and university conference in Denver heard Palmer Hoyt, new publisher of the *Denver Post*, appeal for a really free press throughout the world. Throughout the Rocky mountain area Mr. Hoyt is creating a favorable impression as a liberal. He told the teachers: "Without a bill of rights which calls for and insures the free exchange of news and information between all the nations of the earth, and equally insures freedom of education, peace will not be possible . . . most of the peace plans would work if only people knew about them, but the catch is that three-fourths of the world is still blacked out by firm political censorship of one kind or another." In order to prevent another world

war, Mr. Hoyt said, we must first reach understanding.

* * *

'New Republic' Editor Cites Causes of War

Bruce Bliven, editor of the *New Republic,* addressed a recent convocation at the state university here on "The Balance Sheet of American Democracy." He declared that the U.N. has attempted to do no more than "to try to prevent war from breaking out into actual shooting about the time the shooting is to take place." Unless it does something to offset the causes of war, Mr. Bliven predicted, the U.N. will fail. He sees the causes of war as economic and emotional. "No power wants war," he said; "all the chief powers want is to continue to pursue national policies incompatible with permanent peace." Congress, he declared, needs to get rid of the poll tax in the south, to learn really to represent the people, and to eliminate machine politics. Above all, "Congress needs information; it is swamped with propaganda."

* * *

Urges More Jewish Training

Noting that only 15 per cent of Jewish service men attended religious services in the army, the *Jewish News,* published in Denver, asks: "What happened to the other 85 per cent? Were they trying to hide their Jewish identity? No, replied the chaplains. The chief cause was ignorance of our religious ideology. The soldier, like the civilian, who could not participate in prayer and knew little about Judaism, found the services boring. The answer, obviously, is more effective and widespread Jewish education, not only of children but of the lost generations of young people and adults who absent themselves from *shul.*" No doubt many Protestants could give a parallel answer.

* * *

And So Forth

W. E. Wickenden, president of the Case School of Applied Science, recently told Colorado scientists: "Modern scientists want to see the supremacy of a dynamic civilization, of which atomic energy is the symbol."

J. N. Hillhouse, minister of the Presbyterian Church at Fairplay, Colo., a town 10,000 feet above sea level founded in the old mining days, recently purchased an abandoned Methodist church and a public school to provide adequate space for his church and youth center.

R. Fred Chambers, formerly president of Central Philippine College and for three years a prisoner at Santo Tomás, has become a member of the University of Colorado teaching staff. He brings this word from Central: "We ask for unconservative missionaries who are not afraid of change and progress."

CLARENCE W. KEMPER.

Hungarian Pastors Living On a Dollar a Month

Dr. Bela Vasady, president of the Reformed Theological Faculty of the University of Debrecen, is reported by Religious News Service to have said that inflation has now reached a point in Hungary where Protestant ministers are living on the equivalent of one American dollar a month.

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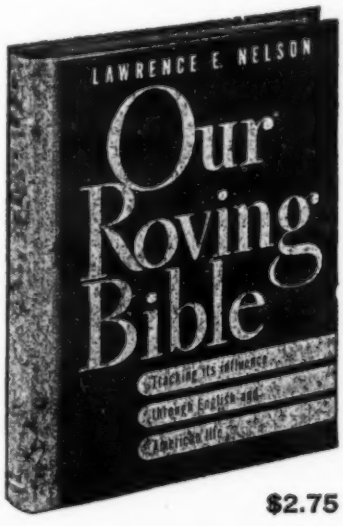

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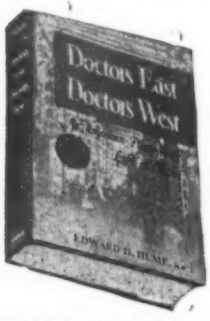

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Universalists Meet in Ohio

General Assembly Considers Rnewal of Application for Membership in Federal Council of Churches

(By Harold E. Fey)

AKRON, April 26.—The biennial General Assembly of the Universalist Church of America opened here yesterday. Its 330 delegates represent 438 churches (half of which are in Massachusetts, Maine, Vermont and New York), a church membership of 49,000 and a constituency of 82,000. Among the topics which General Superintendent Robert Cummins recommends for discussion in his report to the General Assembly are the denomination's relationship to the Federal Council of Churches, security for the 507 ministers of the church, the stabilization of pastorates, the work of the church's service committee abroad, merger of the church's educational agencies and a program of expansion. In addition, the resolutions committee is preparing a protest against the reappointment of the Vatican embassy.

Relations with Federal Council

Five years ago, according to Dr. Cummins' report, the denomination voted unanimously in its General Assembly at Tufts College to seek admission to the Federal Council. On Nov. 29, 1944, 18 churches represented at the biennial meeting of the Federal Council voted 12 to 6 against the admission of the Universalist Church to the council. The matter was thereupon dropped and did not come before the council as a whole. The churches voting for admission were the Congregational Christian, Friends, Seventh Day Baptist, Disciples of Christ, Colored Methodist Episcopal and African Methodist Episcopal. The Northern Baptist and Protestant Episcopal churches voted to admit the Universalists if they would accept the constitution of the Federal Council, which declares that it consists of churches that accept "Jesus Christ as divine Lord and Savior." This correspondent learned that the Akron assembly will probably reaffirm its desire to enter the council, although there is a strong feeling on the part of some delegates against further action.

Unitarian Resolution Proposed

A proposal to come before this meeting which has a bearing on the issues involved in the Federal Council question is the overture of the Ohio convention of the church. This overture asks the assembly to change a sentence in the church's statement of purpose which reads: "We avow our faith . . . in the spiritual leadership of Jesus," adding the words "not deity" after the word "leadership." Dr. Cummins says that while "most of us may be theological Unitarians," he is opposed to adding the words "not deity" because "we must never be guilty of the mistake of the creedalists in insisting upon belief in the unity of God on pain of exclusion from fellowship. This is exactly what the amendment proposes. Therefore it should be rejected. It is not that Unitarianism is untrue, but that Unitarianism unavoidably excludes trinitarians. To us, there is the fallacy. Universalism is inclusive, or it is not Universalism."

Pension Plan Discussed

While the present average salary of Universalist ministers is over $2,400, the Universalist Church of America pays to clergymen who have reached the age of 68 only $200 a year. State conventions in five states also pay small pensions. This General Assembly will consider whether and how the pension can be increased to $800 a year. The Unified Appeal budget is asking a larger sum for this purpose. A merger for this purpose of the present permanent funds, which total $369,000, is also being considered. Since state conventions are autonomous in this denomination, the General Assembly can only recommend what action they should take. Dr. Cummins estimates that a capital sum of $1,000,000 or over would be required to put ministerial security on a sound basis.

Deplore Instability of Pastorates

Transiency of ministers troubles this denomination. Only 50 pastors occupy the same pastorate today that they held seven years ago. A shortage of ministers creates competition between churches, with the result that pastorates are shorter than they should be. The general superintendent pointed out to this assembly that there have been 249 relocations of pastors in the last seven years. The church needs 40 additional ministers now and will need 100 within the next ten years. The two theological schools (Tufts and St. Lawrence University) and the two with which the denomination has affiliation (Meadville and Star-King) are not producing ministers rapidly enough. A program of recruitment is under consideration.

Sending Relief to Holland

The service committee of the church is cooperating with the Unitarian Service Committee by providing a worker in Holland, where he is in charge of all distribution of clothing and food under the two groups. The church has paid nearly $900 to the American Friends Service Committee for the support of conscientious objectors and their families. It maintains a Chinese doctor on the staff of Cheeloo University and a rural service center at Chung Ho Chang, a market town near Chengtu in west China. It has sent money to aid one of its churches in London. It contributes through a number of interchurch and secular agencies for relief in Europe and Asia, maintains several home missions projects, and is in the final stages of liquidating the debt on its Universalist National Memorial Church in Washington. Ellsworth C. Reamon is president of this General Assembly.

Madame Chiang Approves Friends' Aid to Japan

Madame Chiang Kai-shek, reports Worldover Press, has written a letter to the Friends ambulance unit in China approving the proposal that young Friends, and non-Friends holding similar views, be sent into Japan for humanitarian work. "We harbored no ill will against the Japanese people," she wrote, "and were prepared, when the echoes of war had died away, to dwell in peace and amity with them as our near neighbors."

Ban Aboriginals In Japan Service

Color Discrimination in the Australian Army of Occupation Arouses Protest by Church and Welfare Groups

MELBOURNE, April 1.—A new sign of color discrimination in the army has angered many people here. A few days ago it was announced that our aboriginals will not be allowed to serve with the Australian occupation forces in Japan. Former army officers (white) have said that aboriginals were among the best of their troops in action and examples of commendable deportment when on leave. These officers argue that, because the Japanese have been propagandized into believing that we despise all colored peoples, it would make a profound impression on them if they saw aboriginal soldiers in the occupation force enjoying the same rights as white personnel. Douglas Nicholls, a full-blooded aboriginal who is now pastor of a Disciples church in this city, says it is embarrassing and undemocratic that men who were good enough to serve for years in the army overseas during the war should now be told that they are not good enough to serve in our forces of occupation during peace.

* * *

Implement World Council In Australia

The outstanding church event of recent weeks was the two-day meeting in Sydney Feb. 20-21 to inaugurate on an active working basis the Australian section of the World Council of Churches. Fifty delegates represented eight denominations—Anglican, Presbyterian, Methodist, Congregational, Baptist, Churches of Christ (Disciples), the Salvation Army and the Society of Friends. C. Bernard Cockett (Congregational) was elected secretary. The headquarters of the organization will be in Sydney. According to its constitution, some of the functions of the Australian council are to establish and maintain close relations with the World Council, to assist the growth of ecumenical consciousness in the members of all churches and to promote Christian unity, to act as a distributing center for all available literature on the ecumenical movement and generally to increase the contact of Australia with church thought and action in other countries, to promote cooperation and the study of existing differences in such a spirit that the underlying unity may become clearer, and to facilitate common action by the churches within Australia on all matters where there is agreement or the possibility of agreement.

* * *

Discuss Atomic Energy

One of the topics discussed at this Sydney meeting was the use of atomic energy. E. H. Burgmann, the Anglican bishop of Goulburn, said, "Who is really responsible for atomic bombs? We think that governments are in control of atomic energy, but that is an illusion. . . . In this matter the scientists have been gravely to blame in that they have unleashed immense powers and put them in the hands of men who are morally inadequate and morally incapable

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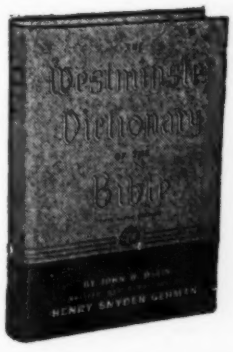

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of controlling them. Let us give the scientists one in the eye and let us get reactions."

* * *

Ask Consideration Of Aboriginals

At the same gathering, there was an outspoken exchange of views regarding the aborigines, who at present are under six different controls (five states and the commonwealth). It was stressed that conditions in western Australia, as far as the aborigines are concerned, are particularly unsatisfactory, amounting in some places to virtual slavery. The meeting resolved to send the strongest possible deputation to the prime minister to bring the facts before him and to urge that all the aborigines should be brought under the supervision of the commonwealth, not of the states.

* * *

Yoizuki Episode Rouses Public

For a week or more, major international affairs were elbowed out of our main headlines by the Yoizuki episode. Cynics may have had excuse for saying that political reasons caused the newspapers to play up the matter unduly (this is election year), but it is all to the good that parliamentarians of various colors should in any year recognize the vigor of public opinion about the need for reasonable treatment of other nationals. On March 8, in spite of some protests and adverse publicity, the Japanese destroyer Yoizuki left Sydney for Formosa, carrying as passengers 1,185 Japanese and Formosan war prisoners who were being repatriated from this country. The severe overcrowding, unsegregated accommodation, poor ventilation and lack of elementary conveniences aboard what was called a "hell-ship" were sharply criticized by the labor and welfare organizations, by church leaders and by the National Missionary Council, which "in the name of humanity and Australia's reputation as a Christian nation" demanded the recall of the ship for a thorough overhaul. The Australian cabinet announced that it was acting in accordance with instructions issued by General MacArthur, but the latter promptly denied his responsibility. This left our administration far out on an insecure limb. The upshot was that, five days after leaving Sydney, the Yoizuki called in at Rabaul, where 350 men, women and children were taken off and transferred to a Japanese hospital ship, while some 290 male Formosans were put on. A commission of inquiry sent to inspect the destroyer at Rabaul sprayed a thin layer of whitewash over the affair.

* * *

And So Forth

It is now freely stated that the federal elections will take place in September of this year. At the same time there will be held a nation-wide referendum on the granting of additional powers to the federal Parliament, so that it will be constitutionally entitled to legislate on social services, marketing and employment.

At the recent annual conference of the Methodist Church of Victoria and Tasmania, there was a sharp difference of opinion as to the propriety of accepting a gift of money from a horse-racing club toward a fund for the extension of the church's work among youth. After a long discussion, the decision was a compromise: "We'll take the money this time, but never again."

ALLAN T. MCNAUGHTON.

Lutherans Ponder Social Questions

Midwest Welfare Conference Hears a Plea for Closer Church-Labor Relations in Many Areas

MOUNT VERNON, IOWA, April 25.—Lutherans meeting in their midwest regional welfare conference in Des Moines heard John Jacobson of Minneapolis, regional director of the Political Action Committee of the C.I.O., plead for a common church-labor approach to social questions. He listed the following areas of sufficient agreement to make common cause: interest in maintaining peace; desire for social legislation to improve health, housing and security for the common man; and abolition of all racial discriminations. Sharp disagreements in the debate which followed were reported, but the conference took steps to appoint a consultant in social action. Russell Ballard, head of Hull House, Chicago, declared that state schools for the care of delinquent boys constitute the most backward area in the field of child welfare because they are so much at the mercy of state politics. One of the reported debates of the conference was on the question whether welfare work among Lutherans is any different than that among other groups. However the issue was resolved, it would appear that the discussion set a pattern for the rest of the churches in responsibility for broken family life.

* * *

Iowa Catholic Enterprises Are Flourishing

Catholics have been in Iowa news this month. A new coadjutor bishop, Thomas L. Noa, was consecrated at Grand Rapids, Mich., and installed at Sioux City with 100 church dignitaries participating. Fifteen priests of the Dubuque archdiocese have been invested with the purple robes of monsignori. The New Melleray Trappist monastery at Peosta has broken ground for buildings to accommodate an enlarged membership and an expanding program. The monks themselves will erect the buildings with sandstone quarried on their property.

* * *

Dissolve Anti-Gambling Committee

A Des Moines judge has ordered the immediate dissolution of the local civic action committee. His ruling holds that this organization, which has taken an active part in the cleanup of illegal gambling and liquor nuisances, violated the intent of the Iowa law controlling non-profit corporations. In a recent suit against the owners of night clubs, it was brought out in court that this committee had financed certain undercover activity by officers which led to convictions. The judge's ruling will be taken to the Supreme Court and watched with a good deal of interest. It is a new challenge to the right of citizens to organize for protection against lawbreakers.

* * *

Propose Congregational Move to Grinnell

Grinnell is preparing for the General Council of the Congregational Christian

The Tragedy of the Forgotten Jehovah

"They have forsaken Me, the Fountain of Living Waters, and hewn them out broken cisterns which can hold no water . . . Forgotten My Name in Baal . . . My Memorial Name unto all generations."

The great prophets of Jehovah denounced the adding of field to field; condemned the legalization of land monopoly through the foreclosure of loans at interest, operating as mortgages; demanded the abolition of interest on money; and required the writing off of loans at the end of seven years. This program was, of course, utopian and impractical. But the tremendous pressure of the economic problem, subjecting the Israelite rural clans to the heartless tyranny of Baalistic land monopolists, was the central driving force in the evolution of Monotheism.

After the Exile, the Jewish governor Nehemiah, and his clique, loaned money at interest, and foreclosed on poor and needy peasants, who revolted, claiming that they were powerless—**"because other men have our land."** And in the post-Exile time, the Pentateuch, or Law, including within itself the naive, utopian demands of the prophets, became the Jewish Bible. But the prophetic platform, as expressed in the Law, was nullified and voided by a rabbinic legal instrument, the "Prosbul"; so that loans could be made at interest and foreclosed. The rabbis were compelled reluctantly to take cognizance of money lenders who devoured the houses and lands of the poor, and then made long prayers.

Accordingly, the prophets were brought down from their creative position to the plane of mere interpreters of the Law; and the writings of the prophets were, therefore, kept outside the Jewish Bible proper. The retrocession of the prophets is now at last explained by an able Jewish professor in the Boston Hebrew Teachers College (The Review of Religion—Columbia University Press, Jan., 1946). "If any shall yet prophesy in the name of Jehovah, his father and his mother that begat him shall thrust him through." The names of the great prophets were not given to Jewish children, and therefore are not borne by characters in the Gospels, the Acts, and the Pauline writings.

The name of Jehovah was forbidden to be uttered; and accordingly, the King James Bible, obsequiously following the Jewish practice, renders Jehovah as "the Lord." This usage is continued, with characteristic British caution, by the English Revised. But the American Revised Bible denounces this perversion, and restores Jehovah more than six thousand times in the Old Testament. Nevertheless, the Memorial Name is conspicuously missing from the New Testament.

The worship of One God overshadowed paganism in the Roman Empire; curbed the foulness of heathen worship; and slowly created the spiritual climate of modern civilization. There are many good reasons why the Judeo-Christian tradition has not been able thus far to carry the weight of economic readjustment. But its impulse is toward the generation of social conscience; and in the present world crisis, the Bible as a whole imperatively demands reinterpretation within the framework of world history as now understood by scientific scholarship.

—Louis Wallis

Advertisement

Churches to be held there June 18-25, and Iowans are interested not only in the comprehensive program announced but in the destiny of a proposal to move the headquarters of the denomination to this Iowa city and locate it next to the college campus. The proposal would concentrate at Grinnell agencies now located in New York, Chicago and Boston.

* * *

And So Forth

The University of Dubuque announces the receipt of gifts sufficient to build a memorial gymnasium as the first unit of a centennial development program.

John W. Pressly has retired as executive secretary of the Presbyterian synod of Nebraska. His successor, Glen L. Rice, who comes from Wenatchee, Wash., is a native Nebraskan who once served a 16-year pastorate at Grand Island.

Luther Wesley Smith of Philadelphia opened the Baptist Mission Crusade in Iowa with an address in Des Moines before the Iowa committee of 100, which plans a quota of $450,000 for the state. Declaring that Baptists are lagging in their preparation of young men for the ministry, Dr. Smith stated that only 48.1 per cent of Baptist pastors have as much as five years of college and theological training.

Parsons College is bringing to its faculty Tom E. Sheerer from Prentice-Hall, Inc., as associate professor of economics. Mr. Sheerer will also direct a new college bureau of research and service to small business enterprises in the area.

Baptists in Nebraska have a new tie with the foreign mission field in the family of Charles B. Scott, formerly pastor at Beatrice, who is now located at Allahabad, India.

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The Church Roll

Frederick A. Coleman, pastor of St. Andrew's Episcopal Church, Carmel, N. Y., was honored April 7 when the 40th anniversary of his ordination was celebrated.

Archibald C. Harte, who organized Y.M.C.A. work among prisoners of war on both sides of the lines in World War I and served from 1920 to 1929 as secretary of the Jerusalem Y.M.C.A., died April 14 in Tiberias, Palestine, at the age of 81.

Israel A. Smith, a lawyer, has succeeded his brother, the late Frederick M. Smith, as president of the Reorganized Church of Jesus Christ of Latter-day Saints, Religious News Service reports. Headquarters of the denomination is in Independence, Mo.

G. B. Williamson, pastor of the First Church of the Nazarene in Kansas City, Mo., has been elected a general superintendent by the votes of 57 district superintendents of his denomination in the United States, Canada and the British Isles.

Samuel Peter Spreng, bishop emeritus of the Evangelical Church in Chicago and for 55 years a minister in that denomination until his retirement in 1930, died April 18 in Naperville, Ill., at the age of 93. From 1887 until 1907 Bishop Spreng served as editor of the *Evangelical Messenger*.

Willis R. Jones, son of Edgar DeWitt Jones of Detroit and formerly admissions counselor of Drake University, Des Moines, has been named regional director of the Pittsburgh round table of the National Conference of Christians and Jews.

Bela Vasady, professor on the Reformed Theological Faculty of the University of Debrecen and secretary of the Hungarian Ecumenical Council, is spending the next few months on a speaking tour through the United States as guest of the American Committee for the World Council of Churches. Dr. Vasady received his training at Central and Princeton theological seminaries in this country.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

Waterman Community Womans Club, Waterman, Ill.	$ 50.00
Ministerial Association, Monongahela, Pa.	34.80
Rev. and Mrs. L. P. Putnam, Beaverton, Ore.	10.00
Chadron Ministerial Association, Chadron, Neb.	49.68
Anonymous, Lansing, Mich.	50.00
S. S. Heghin, Camdenton, Mo.	10.00
Community Communion Service, West Liberty, W. Va.	13.00
Meeker County, Minn., Ministerial Association	39.32
	$ 258.80
Previously acknowledged	$9,540.00

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M-Mature. Y-Younger. C-Children.

Dragonwyck (Fox) Glenn Langlen, Vincent Price, Gene Tierney. *Drama.* Bedazzled by prospects of life in Hudson river manor of distant relative, farm girl goes thither as companion to his small daughter; when his wife dies mysteriously, marries him, almost suffers predecessor's fate before realizing he is insane. "Anti-rent" rebellion might have breathed life into dead wood of *morbid* plot, but it becomes incidental motif, never resolved. Soap-opera-type plot given "A" production. M

Tomorrow Is Forever (RKO) George Brent, Claudette Colbert, Orson Welles. *Drama.* The Enoch Arden story in terms of maimed survivor of World War I who returns as Austrian chemist to work for wife's second husband; unrecognized (!), he persuades wife to accept present happy state, let their son join the R.A.F. in World War II. An *overwrought* tale, expensively done but extremely unconvincing. M, Y

The Wife of Monte Cristo (Producers) *Melodrama.* Filming of out-of-print Dumas novel on further adventures of a disguised Edmond Dantès and his wife, who alternate as the "masked avenger" to bring to justice police officers preying on people of Paris in the 1830's. More ambitious than usual film of this company, this is dashing, adequate as *exciting adventure* film. M, Y

Ziegfeld Follies (MGM) *Musical show.* Unrelated acts—comedy skits, dance sequences, etc.—frankly episodic, without the usual backstage plot contrived to hold them together. *Elaborate,* dazzling, technicolored. M, Y

BEST CURRENT FILMS

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